# The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, NO. 27.—WHOLE NUMBER 1224.

JOHN HECKER, PROPRIETOR. NEW-YORK, SEPTEMBER 2, 1854. { AT NO. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

### DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

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| In TRINITY CHURCH | at 9 A. M. and 3 P. M. |
| ST. LUKE'S CHURCH | 8½ " 5 " |
| CHURCH OF THE NATIVITY | 9 A. M. |
| CHURCH OF THE ANNUNCIATION | 8 " |
| | [Sunday services, 10½ A. M. and 4 P. M. |
| CHURCH OF THE HOLY COMMUNION | 8 " 6 " |
| [Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days 2d service (with offertory for the poor) at 11 A. M.] | |
| ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR | 8½ A. M. |
| CHURCH OF THE TRANSFIGURATION | ¾ to 9 A. M. and 6 P. M. |
| CHURCH OF THE HOLY APOSTLES | 9 " |
| CHURCH OF THE HOLY INNOCENTS | 9 " |
| On Saints' days and other Festivals, 2d service 11 " | |
| ST. LUKE'S CHURCH, Brooklyn | 8½ " |
| | [On Festivals and Fasts, a *second* service at 5 " |
| GRACE CHURCH BROOKLYN HEIGHTS | 9 A. M. |
| ST. MARY'S CHURCH, Brooklyn | at 5½ P. M. |
| and on Fridays and Holy Days at 8½ A. M. | |
| | Friday evening, with Lecture, at 7½ P. M. |

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

### CALENDAR FOR SEPTEMBER.

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| 3. | Twelfth Sunday after Trinity. |
| 10. | Thirteenth Sunday after Trinity. |
| 17. | Fourteenth Sunday after Trinity. |
| 20. | Ember Day. |
| 21. | St. Matthew the Apostle. |
| 22. | Ember Day. |
| 23. | Ember Day. |
| 24. | Fifteenth Sunday after Trinity. |
| 29. | St. Michael and All Angels. |
| OCTOBER. | |
| 1. | Sixteenth Sunday after Trinity. |
| 8. | Seventeenth Sunday after Trinity. |
| 15. | Eighteenth Sunday after Trinity. |
| 18. | St. Luke the Evangelist. |
| 22. | Nineteenth Sunday after Trinity. |
| 28. | St. Simon and St. Jude the Apostles. |
| 29. | Twentieth Sunday after Trinity. |

## THE CHURCH AT HOME.

A most decidedly good movement has been undertaken for the future service of the Church in the West. It is the forming of a "Church Land Association for the West," the object being to secure lots now while land is cheap, for use hereafter when it will be wanted, and for that very reason hard to get. The indefatigable Bishop KEMPER is at the head of the Association, and good men and true are gathered into the enterprise with him. Something of the same kind was talked of several years ago with reference to California, but nothing we believe was done. Had such a plan been pushed through at the right time, every dollar then invested might been a hundred to the Church now. Surely it is time her children should begin to show something of the providence in her behalf, which they know so well how to exercise in their own. The present measure is, in our view, without the slightest alloy of evil, save in the lateness of the proposal. The following prospectus shows what it is and what it proposes to do.

1st. That the operations of this association should extend to Iowa, Minnesota, Wisconsin, Nebraska and Kansas.

2d. That the sum of $10,000 be raised immediately, (and, if possible, in sums of $500 each from twenty persons,) for the purpose of purchasing lands and town lots, under the direction of the trustees.

3d. That donations of lands and lots in these five States and Territories, for Church purposes, be solicited from all Churchmen holding property therein.

4th. That the Rt. Rev. JACKSON KEMPER, D.D., the Rev. H. W. LEE, D.D., ROBERT B. MINTURN, of New York, Wm. H. ASPINWALL, of New York, EDWIN H. SHELDON, of Chicago, and JOHN A. DIX, of New York, be incorporated as Trustees of "The Church Land Association of the West," and proceed at once to take steps for the raising of $10,000.

The following are the Officers of the Association:—

President—The Right Rev. JACKSON KEMPER, D.D., Missionary Bishop of the Northwest.

Vice-Presidents—The Rev. HENRY W. LEE, D.D., Rochester, N. Y.; the Rev. J. V. VAN INGEN, D.D., St. Paul, Minnesota; the Rev. W. H. LEWIS, D.D., Brooklyn, N. Y.; the Rev. A. H. VINTON, D.D., Boston Mass.

Treasurer—ROBERT B. MINTURN, Esq., New-York.

Corresponding Secretaries—For the West, the Rev. W. A. SMALLWOOD, D.D., Chicago. For the East, the Rev. A. N. LITTLEJOHN, New Haven.

Recording Secretary and Conservator of Documents—The Rev. ROBERT H. CLARKSON, Chicago, Ill.

Trustees—The Rt. Rev. JACKSON KEMPER, D.D., the Rev. HENRY W. LEE, D.D., ROBERT B. MINTURN, W. H. ASPINWALL, JOHN A. DIX, EDWIN H. SHELDON.

THE REV. J. L. CLARK, D.D., of Waterbury, Connecticut, has accepted the appointment of travelling agent for the Committee of Foreign Missions. The *Episcopal Recorder* is well pleased with the selection, and "anticipates the most valuable benefits" from the labours of DR. CLARK.

**Western New York.**—The Annual Convention of the Diocese, which we noticed last week as having begun its session at Utica on the 16th, continued through two days. In his Address the Bishop stated that, owing to an illness of six months and to his absence at the Camden trial, his diocesan labours during the past year had been much less than usual. He had admitted seven new candidates for orders, ordained four deacons and three priests, instituted one rector, consecrated three new churches, consented to the organising of four new parishes, preached 104 times, made 14 addresses, and confirmed 478 persons.

The Bishop having in his Address brought up the subject of clerical salaries, this portion was referred to the committee appointed for the purpose last year. A long and very interesting report on the subject was afterwards read by MR. BENEDICT; and a motion was carried requesting the Bishop to address a pastoral letter to the Diocese on the subject. The following resolution also was passed.

Resolved, That hereafter, upon each day set apart by the Church or civil authority of this State as a day of public thanksgiving and prayer to Almighty GOD, it be recommended to each Parish within the Diocese, to make a donation to their Parish minister by a collection in Church, and by contributions in private for his benefit.

The Standing Committee reported through the Secretary, DR. PROAL, in reference to the parishes that neglect the regular election of their vestries. Ater some discussion, the report was referred to a Select Committee, who afterwards made a report recommending that the subject be put into the hands of a Special Committee, to be reported upon at the next Convention.

Four new parishes were admitted into union with the Convention, namely: The church of the Redeemer, Addison; Grace church, Waverley; Christ church, Hornellsville; Christ church, Cuba.

The elections for the year resulted as follows:

*Standing Committee,*—The Rev. Drs. HALE and SHELTON, and the Rev. Messrs. BISSELL and LIVERMORE; Messrs. D. S. HALL, W. C. PIERREPONT, T. D. BURRALL, and DAVID HUDSON.

*Delegates to the General Convention,*—The Rev. Drs. PROAL, GREGORY, and WILSON, and the Rev. Mr. INGERSOLL; Messrs. W. C. PIERREPONT, HORATIO SEYMOUR, WASHINGTON HUNT, and BENJAMIN PRINGLE.

There were upwards of fifty clergymen attending the Convention and seventy-nine lay delegates from fifty-two parishes. The proceedings were closed by an appropriate address from the Rt. Rev. the President. The *Gospel Messenger*, from which our report is condensed, says the Convention was altogether harmonious and delightful. There was a good deal of spirited discussion, especially on the subject of clerical salaries, but nothing tending in the least to unpleasant feeling.

A HANDSOME COMMUNION Set has been presented to St. Luke's church, West Granby, Oswego County, by the Rev. WILLIAM DALTON, rural dean, and vicar of St. Paul's, Wolverhampton, England.

**Louisana.**—We are indebted to a presbyter of Louisana for the following statement of the peculiar openings and invitations held out to clergymen in that Diocese. It would seem from his account that divers causes have concurred to render the Church especially acceptable to the people of that region. For ourselves, we have long thought there was a very great mistake in supposing the people of the South less disposed towards the institutions of the Gospel, than those of the North. We could indeed wish that more of the strength, which is now drawn off with comparatively little effect to the work of converting the heathen of foreign lands, were employed in places nearer home where we fear something worse than heathenism is in danger of occupying the ground. For some very just and useful thoughts on the subject, the reader is referred to a communication in another column, entitled "Thoughts on Mission." Here is the statement aforesaid:

"Louisiana at present offers, perhaps, more available points for pushing the Church with rapid success, than any other portion of the country. Nor is the dearth of clergymen owing to the niggardliness of the people; for in most places they are willing to give far more than in parishes of similar grade at the North. Bishop POLK could at the present moment find work for *twenty-four* additional clergymen, could he but obtain them. Among the vacant places are the following:—

"Shreveport, a rapidly growing town on the Red River, and in importance bidding fair to rank as the second town in the State. This is a noble field for Church effort; and so great is the zeal of the people, that they lately offered a clergyman a salary of $1500 a year.

"De Sota, a delightful neighbourhood; settled mostly by South Carolinians of the highest character for cultivation and refinement, $800.

"Minden and Houma, $600 to 800.

"Jackson Parish, $500 and board. This community is composed for the most part of Tennesseeans,—warm-hearted, genuine Churchpeople.

"Munroe, $600.

"Prairie Jefferson, $500 and board.

"Lake Providence, $600 to $800.

"Water Proof, $1000. Trinity, $500.

"Clinton and Franklin, $1000 to 1200.

"Williamsport, and two other places in *Point Coupee* Parish, $600 to $800 each.

"West Baton Rouge, $900. Here there is also a fine situation for a Teacher; salary, $1300.

"Bayou Goula, $1000.

"New Town and St. Martinsville, between which a clergyman would alternate, $800.

"Opelousas, $600 to $800.

"Houma, (in Terrebonne Parish,) $800.

"These we mention only as a sample of the wants of Louisiana. There is not one of the above-named places or of others like them, where a clergyman who was energetic and devoted could not find his salary, in two or three years, much increased, if not doubled in amount by the spontaneous liberality of the people. Clergymen going there will find but little of active prejudice against the Church; and a readiness to help, even on the part of those who do not profess to belong to her communion. In one place, where two years ago there was no church, no organized parish, and only *one* communicant; there is now a beautiful and correct church edifice of brick, which will soon be supplied with organ, altar plate, and all other needful furniture; the responses and singing are done with a fulness and heartiness strange to many an old parish, and the amount raised and paid for the church within the past year, is over $10,000.

"There is something very encouraging in a soil so genial as this. Louisiana is out of the way, and few of our clergy wander thither; and hence her vacancies are many and great. But there is many a missionary almost starving at the North, in some spot which is as yet too hard with anti-Church prejudice to give much hope of success; while the same amount of labour, in Louisiana, might not only enable him to do much more for the Church, but also to "live of the Altar" while doing it.

"Clergymen desirous of entering this field, and anxious to obtain further information in regard to it, may address Bishop POLK; or if they prefer a personal interview, the Rev. J. F. YOUNG, of Napoleonville, La., will be in this city during the first week of September, and may be seen at STANFORD & SWORDS's. He will be happy to give any information in his power concerning the Diocese of Louisiana."

**Oregon.**—The Second Convocation of the clergy and laity of the Church in Oregon was held at Portland on the 17th of June, the Rt. Rev. the Missionary Bishop presiding. The Rev. Dr. MCCARTY, the Rev. Mr. FACKLER, and eight laymen, from three parishes, were in attendance. After the usual religious services, Bishop SCOTT made an address, most of which we subjoin:

"By the good providence of GOD, I reached this city on Saturday, 22d April, where I spent the following LORD's day, assisting the Rev. Dr. MCCARTY in the services. Deeming it of importance to gain, at the earliest moment, some general idea of the country, of its population and religious condition, I determined to proceed at once to a rapid visit over such portions as were most readily accessible. Proceeding up the Williamette as far as Albany, I spent with the Rev. Mr. FACKLER, one Sunday at Oregon City, and one at Champoeg and Butteville, at which places he statedly officiates; and one at Salem, where the same brother kindly united with me in the services of the day. The week days not spent in journeying, were employed in forming acquaintance and making inquiry as to the probable means of organizing congregations and building churches. Returning and spending the third Sunday of May in this place, I proceeded in company with Dr. MCCARTY to Washington Territory. Of the fatigue and difficulties of this journey, I will say nothing. Reaching Olympia on Friday, 26th, I remained until the Wednesday following, when I proceeded to Steilacoom, where Dr. M. had spent the previous Sunday. Here we remained over the following Sunday, holding services at the Military Post, at the village, and at Nesqually, seven miles distant. Leaving the latter place on Monday morning, we proceeded on our return, holding services at Jackson's on Tuesday afternoon, and at Cowlitz Landing on Wednesday evening. Last Sunday morning I spent at Milwaukie, and during the past week made a brief visit to Fort Vancouver. To this rapid survey should be added such knowledge as I was able to gain during the passage on the Columbia river.

"As no previous time, or opportunity had been afforded for preparation, I have not administered the Rite of Confirmation.

"It is not easy to embody, or to express the impressions made upon my own mind by this hurried visitation over a tract of country so widely extended. It may be best therefore to glance at the points of greatest interest to us as they now occur to me.

"There are, so far as I have ascertained, but *three* organized congregations of our Church in these Territories,—one at this place, one at Oregon City, and one at Champoeg. There are, however, several other points at which similar organizations might be made, and no doubt will, so soon as our Missionary force will enable us to afford them even occasional services. At all the places visited I found a few who had been more or less accustomed to our services in former days, and who seemed disposed to assist in sustaining them again. Most of these however have been long absent from the means of grace, and consequently feel a diminished interest in the whole matter. In the case of the few who have been communicants, there is a greater solicitude once more to enjoy all their covenant privileges.

"Our only church edifice is a small one at Milwaukie, which has never been finished, and has been used for various purposes of public meeting. I trust we may be able soon to have it completed and consecrated, and statedly used for public worship. In this city the Vestry have made all the arrangements for building, a lot has been given, and a neat and substantial edifice has been contracted for, to be completed in two months. At several other points, the subject is under consideration, and in some instances at least, we may hope for a favourable result.

"There are some aspects of our work in which it is quite discouraging. Excepting a few points, the population is so widely scattered as to render it difficult to collect congregations even on Sunday, and on other days, almost hopeless. In a pecuniary point of view, the country is greatly depressed and straitened, so that comparatively very little can now be done towards the erection of churches, or sustaining the institutions of religion. Then too the religious state of the country is not less depressed than the commercial. And here lies the greatest difficulty. If all remembered the SAVIOUR's injunction, 'Seek first the kingdom of GOD and His righteousness;' if all considered the spiritual interests of themselves and their families as the first great object to be secured, then by degrees all other difficulties would be overcome. If the people first gave themselves to the LORD, they would equally consecrate themselves and their all to His service and glory, in the promotion of His kingdom among men.

"Nevertheless, making the necessary allowances for its peculiar circumstances, I know not that these difficulties are greater here than in other parts of our country, or of the world. And this, my brethren, is our great business as ambassadors for CHRIST, to pray men to be reconciled to GOD; to urge upon them continually 'the one thing needful;' to 'be instant in season, out of season,' preaching the word, reproving, rebuking, exhorting with all long suffering and doctrine. The attention which has already been given to building houses of worship and schoolhouses, shows that those who have heretofore laboured in the country have not laboured in vain. And with GOD's blessing, our labour to shall be prospered, for in due season we shall reap if we faint not, nor grow weary in well-doing.

"My acquaintance with the state of the country is quite too limited for me to offer any definite suggestions relative to our progress and extension, particularly in what lies beyond the immediate circle of our Missionary labours. As friends of education, and especially with reference to raising up a Ministry for our Church on the ground, it would be desirable for us to establish an institution of learning, combining at the same time a distinctively religious training. Whether in the present condition of the country this be practicable, is a different question. Should you be able to advise any way of making a successful commencement of such an enterprise, be assured I will co-operate to the extent of my ability. I think it indispensable however, that we entirely avoid the entanglement of debt, and the necessity of long and harassing agencies.

"We cannot be too deeply impressed with the sense of our responsibility. It falls to our lot to lay the foundations of our Church in these Territories. Happily for us, our way in this behalf is distinctly marked out. The Church is 'built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief cornerstone.' We have therefore but 'to give our faithful diligence always, so as to minister the doctrine and sacraments, and the discipline of CHRIST, as the LORD hath commanded, and as this Church hath received the same, according to the commandment of GOD.' By mingling with this our own conceits, we might make the whole more popular, and thus attract for the time larger numbers to our side. But this we may not do at our peril. We must bring with us the same old doctrine of CHRIST *crucified* as it was preached by the Apostles, received by the Churches of their planting, and restored to those of the Reformation. This is the Gospel which we must preach in all its fullness and simplicity, whether men will hear or whether they will forbear. For it is by this Gospel, with the HOLY GHOST sent down from Heaven, that men must be begotten again, and nourished up unto everlasting life.

"In setting forward this grand design our course is equally simple towards all 'who profess and call themselves Christians.' We come not in a spirit of antagonism to any who hold the truth as it is in JESUS, and who love Him in sincerity, but according to our ordination vows to 'maintain and set ferward quietness, peace and love among all Christian people;' not by compromising the truth, but by fully setting forth the Gospel in all its parts, and in all its institutions, as of divine authority, and as being the heritage of all the children of the covenant. Thus we labour in accordance with that touching prayer which is daily offered up in our assemblies—'More especially we pray for thy holy Church universal; that it may be so guided and governed by Thy good SPIRIT, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in the unity of spirit, in the bond of peace, and in righteousness of life.'

"In carryfng forward our Missionary enterprises, we should bear steadily in mind that this is a temporary arrangement for supplying the means of grace; and that we should strive at the earliest possible day to provide for settled pastors. In no other way can the Church realize the great ends of her organization, 'for the perfecting of the saints, for the edifying of the body of CHRIST.' And it is difficult to conceive anything better adapted to this end than the regular services of the Church as provided in the Prayer-Book, accompanied by the faithful care and labours of an intelligent and pious pastor. For this every congregation should strive. And I entreat the laity everywhere to bear this steadily in mind. While we thankfully receive the missionary aid of the Church during our days of feebleness, let us learn to depend, under GOD, upon our own resources. We may not be able to erect costly temples, but we can build neat and suitable churches where we and our children may regularly assemble for worship and instruction. We may not be able to offer large salaries, but we can share with the LORD's servant liberally and kindly of what we have. And until such time as we may be favoured with stated pastoral services, I entreat our friends everywhere to avail themselves of whatever services we may be able to render them as Missionaries. Let them, for example, attend willinnly upon a service during the week, and take pains to have others attend. For if they faithfully and thankfully use this little, in due time the LORD will supply them more abundantly."

A committee of five having been appointed to report business for the action of the meeting, offered through their Chairman, Dr. MCCARTY, the following Preamble and Resolutions, which were passed unanimously, the Rev. Mr. FACKLER being in the Chair:

"Whereas the Church Council, when in session at Oregon city, last August, did earnestly request the General Convention of our Church to appoint a Missionary Bishop for these territories, urging the same as a measure of the first importance to the organization of our Missionary Church and its successful establishment here. And whereas the general convention did at its last meeting appoint the Rt. Rev. THOMAS F. SCOTT to be our Missionary Bishop, who, since his arrival here, some two months ago, has been most laboriously engaged in visiting and officiating in the duties of his episcopal ministry in different parts of his extensive mission.

"Therefore, *Resolved*, That regarding as we do the appointment of our Missionary Bishop as an event most auspicious to the welfare of our Church in these territories, we would thank GOD that we now have a Bishop 'over us in the LORD,' so much needed to complete our ministry here, for the due organization of our Missionary Church, and the proper management of its affairs, and from whose devoted labours, so zealously commenced amongst us, we may anticipate, under GOD, great results of good, to the Gospel and Church of CHRIST.

"*Resolved*, That we gladly embrace this occasion when assembled in Convocation, to assure our Bishop of a most cordial welcome amongst us, and of our prayers for the Divine blessing on the exercise of his office and ministry in these territories, that he may ever have a united and harmonious Church, and find the clergy and laity under him 'with one heart and one mind striving together for the faith of the Gospel.'"

This was followed by a communication from Bishop SCOTT, which was entered on the minutes, thus:

"By authority of the 5th Section, Canon X., of A.D. 1853, I hereby appoint the Rev. JOHN MCCARTY, D.D., and the Rev. St. MICHAEL FACKLER, of the clergy, and E. HAMILTON, Esq. of Portland, and Dr. A. H. STEELE, of Oregon city, of the laity, to be the standing committee for my missionary jurisdiction."

The Committee on Business also reported the following, which were passed:

"*Resolved*, That this Convocation regard the establishment of a seminary for the education of young men, according to the plan set forth and approved by this body, at their meeting last year, as of great importance to the Church in this territory; and while we regret that we are not able at once to organize such an institution, we would keep the subject before the Church, believing it to be worthy of their prayers and efforts; and we hope that before long a suitable place may be obtained, and funds raised for its commencement.

"*Resolved*, That deeply sensible of the great and immediate want of ministers for this extensive field, whilst we should pray 'the LORD of the harvest to send labourers into the harvest,' and endeavour through our Bishop to obtain from the East an adequate supply of labourers to meet our present necessities, we must turn our attention to finding out and training here proper persons for Holy Orders, being fully persuaded that a domestic supply and a home-trained ministry will alone prove adequate to the wants of these territories and their increasing and widely-dispersed population."

A committee was also formed, consisting of the Bishop, the Rev. Mr. FACKLER and Mr. DICKINSON, "to receive proposals for a suitable location for the proposed Seminary, with lands for the same, and for its endowment by donations; and to report to the next meeting of the Convocation."

The next meeting is to be held in 1855, at such time and place as the Bishop may designate.

From all which it will be seen that the Church is duly organised and inaugurated in Oregon. Blessing and prosperity attend the good Bishop and his little flock!

## THE CHURCH ABROAD.

**England.**—The *Record* announces, with uncommon symptoms of happiness, the appointment of the Rev. FREDERICK BARKER to the long-vacant Diocese of Sydney. Mr. BARKER was for many years perpetual curate of Edge-hill, Liverpool, and is now incumbent of Baslow, Derbyshire.

THE REV. HUGH STOWELL has been digesting and drawing out a new plan for the appointing of Bishops. His proposal runs thus:

On the voidance of any see, let every incumbent, and every legally-appointed churchwarden in the diocese, severally send to the Home Office a letter, duly authenticated and under seal, containing the names of the three clergymen deemed by the writer most eligible for appointment to the vacant episcopal chair: then let the names of the three clergymen who should be found to have received the largest number of suffrages, be submitted to the QUEEN, and let her most gracious Majesty make her election from amongst them."

We subjoin his statement of the advantages likely to result from this course, some points of which seem to us exceedingly just and well-put. Of course the reader will notice what a cumbrous piece of fresh machinery is here proposed, in order to get rid of Convocation. The obstinate dread and reluctance of Mr. STOWELL and his school to trust the Church to herself are in our view the strongest possible argument of the utter and irretrievable rottenness of the cause to which they specially stand committed. And what could more clearly manifest the essential popery of their principles, than their trembling solicitude to keep the Church subject to the domination of a power foreign to herself? In the true spirit of the old Puritans, they still act and speak as from an instinct, that what they hold for truth can only grow and prevail by the ruin of moral and religious freedom. Here is the statement in question.

1. Its adoption would require no new legislation, no fresh machinery, no interposition of Convocation, no compromise of the relations between Church and State—a simple order in council would, I presume, suffice.
2. The profane farce of the *conge d'elire* would be swept away.
2. The supremacy of the Crown would be fully maintained.
4. The voice of the Church would be fairly heard in the choice of her own spiritual overseers.
5. The suffrages of the laity would bear a due proportion to the suffrages of the clergy.
6. The Erastian and disparaging subserviency of the Church to the First Lord of the Treasury would be obviated.
7. There would be little danger of Bishops being chosen on account of family connections, or on the ground of political sentiments or services, or because they had been favourite tutors or adherents of the nobility, or because they had written some learned treatise, whilst strangers to pastoral sympathy, and novices in parochial affairs.
8. The Bishops, no more owing their elevation to any political party, would be far more independent in their parliamentary action, would carry with them far more weight in the Legislature, and would be far more likely to answer the purposes for which they have seats in the House of Peers.
9. It would be mortally certain that the Bishop appointed to any given diocese would be one of the three clergymen most intimately connected and acquainted with that diocese, and most esteemed and beloved by the majority of the clergy and laity over whom he would have to preside.
10. As a consequence, there would be less likelihood of a want of a good understanding and hearty sympathy between the Bishop and his flock; less danger of lordliness on his part and distance on theirs, than there is under the existing order of things.

ONE MORE STEP has been made in the controversy about Archdeacon WILBERFORCE. The Archdeacon having promised to interpose no "technical opposition" to the process for obtaining a judicial decision on the teachings of his late book, the Rev. W. BROCK has drawn from him the following avowal, dated Burton Agnes, July 16th:

I am the author of a work, entitled *The Doctrine of the Holy Eucharist*, recently published by J. and C. MOZLEY, Paternoster-row, and by J. H. PARKER, Oxford. They had my authority for publishing it; and I shall be willing to take any steps by which I may make myself legally responsible for its contents, in this or any other diocese.

The notorious Mr. GOODE, it seems, is pleased to be somewhat facetious about the matter; he having discovered that the rule which he liked so well in the case of GORHAM will work but one way. His course reminds us of a sort of fable we used to read in WEBSTER's old Spelling-Book, about a farmer's ox that had been gored by a lawyer's bull. "O ho!" quoth the lawyer, "then it was my bull that gored your ox, was it? *that alters the case.*"

THE PAPERS relate a singular piece of scandal as having lately occurred in London. It appears that the Rev. THOMAS DALE had publicly withheld the LORD's Supper from the Rev. Mr. ATKINS, in the parish church, on Sunday, the 2d of July. Through the enterprise of Mr. ATKINS and his friends, a meeting was held, to consider the vicar's conduct. Half an hour after the time, Mr. ATKINS appeared on the platform alone, complaining that he had been deserted by his friends, but declaring that he would stand by himself. Tho Rev. Mr. PUGH, curate of St. Pancras, attempting to speak, was assailed with the charge of being a hireling employed by the Bishop of LONDON, under the hope of patronage and preferment. "An impartial rate-payer," having at length consented to take the chair, remarked that the Bishop had been invited to attend, but was glad his lordship was not present to witness such disgraceful proceedings. Mr. ATKINS then made a statement of his case, and wound up by moving a resolution of censure on the vicar. As an offset to this, Mr. PUGH detailed how the accuser had been prosecuted for a libel on the Rev. Dr. CURSHAM; and that while in jail he had admitted his reports about the Dr. to be false and slanderous, and expressed his sorrow for them, and his sense of the Dr.'s leniency towards him, but had afterwards written a pamphlet attacking Mr. DALE and the Bishop. Mr. PUGH closed by moving an amendment approving of the vicar's conduct. This was seconded by a Dissenter, who said he often differed from the vicar, but could not sit by and hear his character traduced in his absence. They all knew Mr. DALE as a man of genius, untiring zeal, truthfulness, and Christian piety; and he could not believe the statement of his having been actuated by personal spite. The proceedings were enlivened all along by a good deal of uproar and confusion. At length the meeting adjourned for a week; but when the time came, a crowd having gathered about the door, it was found that the room had not been engaged, and that Mr. ATKINS had made himself scarce the day after the former meeting.

OUR READERS, we hope, have taken or will take some pains to read and remember the instances of private, individual munificence to the Church. Scarce a week passes, that we do not have a case of the kind to relate. And we make a point of looking them up, in the hope that the example will not be lost upon us. Here is one: The Bishop of LLANDAFF has lately consecrated an elegant little church in Aberdare, which was built at the sole charge of the late Colonel CLIVE, and afterwards provided with an endowment by Lady HARRIET CLIVE.

A BEAUTIFUL little church at East Harnham, a suburb of Salisbury, had just been consecrated by the Bishop. The church was built as a memorial to the late Dean of Salisbury, whose earnest wish it was to have such provision made in that neglected district. The sittings of the church are all free.

The fine parish church of St. Martin, Herne, has been reopened, after being thorougly renovated and restored at a cost of £1,000. The Archbishop of CANTERBURY preached on the occasion. The church and parish are distinguished as the place where Bishop RIDLEY laboured many years as vicar, before his consecration to the See of Rochester. The *Guardian* states that the church has no memorial of the martyred Bishop. Certainly, it is to be hoped that such will not always be the fact.

Dr. HAMILTON, the new Bishop of Salisbury, has signalized the beginning of his Episcopate by preaching in the open air.

**Ireland.**—A beautiful parish church, just finished at Kilfinane, has been consecrated by the Bishop of LIMERICK, many of his clergy and a large congregation being in attendance.

WE MENTIONED last week the appointment of Archdeacon BERESFORD to the vacant See of Kilmore. The London *Times*, as was probably to have been expected, struck up a loud glorification of the appointment. The *Guardian* takes a very different view of it:

This nomination is not honourable to Government. Of Archdeacon BERESFORD's religious views we know nothing at all, but he is extremely well known in Ireland as a capital specimen of a country squire, with the tastes, habits. and pursuits of that respectable class—a good sportsman, a pleasant companion, and the last man in the world for a Bishop. His influence had a large share in returning Sir JOHN YOUNG at the last election for the county of Cavan—a service freely rendered no doubt, and which should have been requited, if at all, in some other way. Now, it is not so very long since another vacancy occurred. Her Majesty then pitched upon a gentleman who had a remarkably good living, which was immediately conferred, if we mistake not, on Sir JOHN YOUNG's brother-in-law. It is possible that Sir JOHN may not be to blame, but nobody can help noticing these little coincidencies. The fact is that there is criminal carelessness in distributing the highest ecclesiastical patronage in Ireland, and this is a very bad case.

Imperfect in original

### ANTWERP.

When pilgrim thoughts retrace their way,
Where the lone warder, Memory, waits,
Again, as in a by-gone day,
I stand by Antwerp's ancient gates.

The self-same scene my vision greets,
The ivied towers, the blackened walls ;
And o'er the long and winding streets,
The sunset's golden glory falls.

I pause where Rubens silent stands,
Amid the city's busy mart,
With soul-lit brow, and folded hands,
Of Antwerp's noblest fame a part.

I meet again each Flemish face,
Which well might be the painter's theme ;
Nor softer eyes, or purer grace,
Could haunt the poet's raptured dream.

I seek the haunts old painters sought,
Where Teniers wooed divinest art ;
The spot where Quentin Matsys wrought
For Love and Fame with giant heart.

The summer's brightest sunbeams gleam
O'er hoary towers from smiling skies,
And o'er the Scheldt's delicious stream,
I hear the bells of vesper chime.

Down from the old cathedral tower,
Their notes of dream-like music fall,
The holiest voices of the hour,
And welcomed like an angel's call.

I mingle with the crowd once more,
As in that vesper hour gone by ;
And following through the arched door,
I pause amid them silently,

Through fretted arches high and dim,
I hear the organ's mighty swells,
The chorus of the chaunted hymn,
And over all, the chiming bells.

The white-robed priests, the murmured prayer,
The wreathing incense oe'r the crowd,
The shadowy forms of sculpture rare,
The groups in silent worship bowed.

The pictures shining through the shades,
Touched by the sunset's fading glow,
The misty light through long arcades,
The chequered marble just below.

These touch me with a dreamy spell,
As 'neath a seraph's wing I bow ;
These lips of mine can never tell
The silent awe that thrills me now.

The vision fades, the ancient towers
In evening shadows fade away,
Again, as in the by-gone hours,
I turn upon my pilgrim way.

Oh, Antwerp ! for that hour's dear sake
I keep thy golden memories yet ;
This heart of mine must chill or break,
Ere I thy loveliness forgot.

—Elizabeth G. Barber.

## COMMUNICATIONS.

*For The Churchman.*

### THE GOOD CHURCHMAN.

The writer respectfully requests the reader to bear in mind that what he has to say under the present head is intended as a sequent of, and connected with, his several communications to *The Churchman* from July 29th inclusive. Hence, points more elaborately treated in them, may now be assumed, with little proof or enlargement, as grounds of argument or practical inference and improvement.

Religion is a subject of truly awful importance. It is not one that may be entertained at convenience, or dismissed at pleasure. It is a principle, a habit, a gathering into one great end and aim of all man's powers and faculties ; and that end and aim is his highest interest, and his greatest happiness, as a moral, spiritual, and intellectual being ; whose existence in his present state, is not worthy to be compared with that eternal existence of which this is but the prelude.

Religion is not a matter left to man's discovery, or to the investigation of which, his unaided powers are equal. Its first principles cannot be found out by any searchings into the dictates of nature ; nor can any truly reliable inferences be drawn from them except through the constant interposition of a guide without us and above us. It is a fact, setting aside all theorizing on the subject of man's inherent power to arrive, by his unaided observation and reflection, at a knowledge of the first principles of religion—even of the very existence of God itself ; that there never was a human being who discovered that great truth, or reasoned himself into it. Every man, as soon as capable of understanding his thoughts, has found himself in possession of it. It has been imparted to him. No matter how corrupt and absurd the systems of religion which men have been taught, they have all been based on the fact of the existence and sovereignty of a Great Supreme. Whether as a part of false religions, or of the true religion, men have imbibed the apprehension of this principle among the first which they have learned for the regulation of their characters and lives. The account of this is very simple. If the human race has had a Creator—a truth which no one denies—the first man, of course, must have known the fact, not by reasoning, but by palpable observation, by certain personal knowledge ; and communicated it to his offspring ; together with such views of the nature, attributes, and acts, of that Great Being as He had been pleased to impart This knowledge, as far as retained, would be constantly passed from parent to child, from generation to generation. No human being would be, no human being ever has been, left to discover the being of a God by his own reason. It is vain, therefore, to ask what course or what amount of reasoning can create in the human breast a conviction of this truth. Ingenious and wise, convincing, good, and profitable, as may be the discussions which go to show the reasonableness of man's clinging to the truth thus brought to him, and adopting it as the great principle that is to govern his intelligent, moral, and spiritual nature ; there would still seem to be no sufficient ground for the distinction often made between natural and revealed religion ; as if the former ever had, or could have, existence independently of the latter. Revealed truth is the first truth that man ever knew. The adaptation of his nature to the reception, maintenance, and use of truth, was first experienced by him by his being *taught* the truth. Therefore a religion taught him by his Maker is the religion truly fitted to his nature—is natural religion in its most genuine sense. The religion with which he is thus provided, may indeed have the reasonableness of its claims variously and powerfully illustrated, and its requirements more fully understood, and more thoroughly enforced, by the right exercise of the intellectual and moral faculties with which God has blessed him. But even here, he has not been left to *original* revelation. For a long series of ages, God was pleased to make to men revelations of the facts, truths, and duties, of religion, until He saw fit to complete the record, in one inspired volume, of such of these revelations as, in His wisdom, He deemed sufficient for the maintenance and diffusion of true religion among men. Always then, God has had provision in the world for the right guidance of men's reason and reflection in religious matters : a fact which may teach us what is necessary in order that men may have that religion which is best adapted to their nature—the true natural religion. A religion perverted from the natural one, ever has been, and ever must be, the result of departing from revelation, or seeking out, or setting up, systems independent of it. Heresies have resulted from subjecting Scripture to the judgment of some supposed previous and higher law of reason : infidelity, from rejecting the Scripture as not allowed by reason : paganism, from the loss, at any period, of the knowledge of those subsequent revelations whereby God provided that the earlier revelations of Himself should produce their proper effect for man's permanent good.

The above course of remark is confidently referred to the sound and virtuous intelligence of the reader. It brings us to the conclusion, that man is indebted to God's revelation for all that is true and good in his religion. That revelation, therefore, must be implicitly followed. The human mind has no right to sit in judgment upon it, otherwise than in the humble and submissive examination of its contents. It has no right to come to its consideration with anterior ideas of what is fitting and reasonable. In the natural world, facts are necessarily admitted, because we have ample evidence of them, although there be principles, organizations, and operations, connected with them, which baffle all the skill of human investigation and comprehension. So : whatever we find in God's revealed word, sound reason dictates that we implicitly receive and admit, without requiring that we can thoroughly comprehend it as a truth, or see its value and importance as a precept. The acknowledgment of the truth, and the obeying of the precept, become morally binding upon us. There can be no sound Christian morality without them.

These are great principles which lie at the foundation of all true religion. Man is to receive his religion from God, and to take it as it is given. If it requires articles of faith to be believed, holy affections to be cherished, works of piety and charity to be performed, sacraments and ordinances to be observed, inward and spiritual worship, and outward and visible worship and communion, to be maintained, and a ministry to be recognized as authorized to act between Him and us : men have no right to draw a distinction between their respective importance and binding obligation when circumstances admit of them. That can never be rightly considered the true faith and devotion of the heart, which does not bend the heart to, and earnestly enlist it in, compliance with all the commandments and ordinances of the Lord. Neither faith, nor inward piety, nor outward religious observance, nor moral obedience—forasmuch as all are required in the Bible—is itself Bible-religion. Neither is genuine without the others. All must be united, and all earnestly and sincerely enter into the character and life ; or a man cannot be, in the full evangelical sense, *a good Christian.* Consequently a man's churchmanship must be built on these principles, if he would be *a good Churchman.*

B. T. O.

[To be Continued.]

*For The Churchman.*

### THOUGHTS ON MISSIONS.

(CONTINUED.)

But beside the labours of St. Paul in these cities, he preached the Gospel in places where no mention is made of a synagogue, or of Jewish residents. In these, other principles guided him to which we should give attention. Such a place was Philippi, one of the chief cities of Macedonia. This visit to Macedonia was made under peculiar circumstances to which we may well take heed. There is no part of the history of St. Paul more frequently alluded to, none to the instructive principles of which so little heed is given ; men seem to hear the Macedonian cry[*] from every place where there is ignorance of the truth ; whereas the very object of the history is, if we mistake not, to teach the reverse. Sts. Paul and Timothy, having passed through Phrygia and Galatia, "were forbidden by the Holy Ghost to preach the word in Asia. After they were come to Mysia, they assayed to go into Bithynia ; but the Spirit suffered them not ;—and they passing by Mysia, came down to Troas. And a vision appeared to Paul in the night : there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Now, why was he thus carefully kept at that time out of Asia ? Not because it was a part of the jurisdiction of St. John, for he went there afterward, and laboured three years, and left St. Timothy as Bishop of Ephesus ; and the same reason would have forbidden him from preaching at Rome when sent there a prisoner, where others had before planted a flourishing Church. Nor was it because they of Asia were not ignorant of the Gospel, a fancy which, three years subsequent, highly successful labour effectually disproves. If we mistake not, the appeal of the man of Macedonia points to the reason. There was greater hope of immediate and great success then in Macedonia than in Asia. The man in the vision was the representative of his people, and his petition indicated a peculiar readiness on their part to hear and receive the word—the full ripeness of the field—the urgency of the harvest. And this is confirmed by another fact of St. Paul's history. A few years afterward, writing to the Corinthians from Ephesus, a city of this same Asia, where he was forbidden now to preach, he declares his intention to come to Corinth, by way of Macedonia ; and intimating his strong desire to visit them, he says : "But I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries."[†] The same reason now kept him in Asia which before led him past it to Macedonia—an opportunity of immediately successful labour. In one case God miraculously directed ; in the other, his own observation and knowledge guided him in seeking the one object—quick results. It was not a door simply—i. e., an opportunity to preach the Gospel—which he sought ; but a door great and *effectual,* opening wide on a field, where he might labour effectually. That his success in Macedonia justifies this interpretation, the epistles to the Philippians and Thessalonians prove. One statement of the epistle to the Church at Philippi bears especial witness of his success there. "Know also," he writes, "that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving but ye only ;"[*] and this follows acknowledgment of other and later favours.

Before leaving the subject of this Macedonian mission, it is worthy of remark, that we have an account of the method of labour there only in Philippi, Thessalonica, and Berea. In the two latter were synagogues, in which, according to the principles by which he was always guided, he first preached.[†] In the first, the human element of success was not wanting. Though there was no synagogue, and no mention is made of any Jews, yet there was a number instructed in the knowledge of the true God and His appointed day of rest. There was a place by "a river side, where prayer was wont to be made," where on the Sabbath day, the Apostles went and taught the women who resorted thither. These were the means of communication with others by which to gain them.

We have now examined the method by which the Apostles, and especially St. Paul, guided themselves in preaching the Gospel to the nations. They are principles by which they were uniformly guided, so far as we have knowledge ; and we may fairly assume of their unrecorded labours that the same principles were observed. These principles were, that they were *first to offer the Gospel to their national brethren in Judea ;* secondly, to seek their *Jewish brethren among the nations ;* and that both as due to them as God's chosen people, by reason of which and their knowledge of God and His will, there was reasonable hope of good success with them ; and because through them they might best reach the Gentiles. Lastly, in *all missions* they were to seek, *not simply and on that ground alone,* places in ignorance of the Gospel, but to select from these *such as gave best hope of speedy success:* and this for two reasons. Firstly, the greatest number would soonest receive the blessings of the Gospel ; and secondly, by this means the Church would fastest increase the momentum, which numbers give to help her onward.

To carry out the object of this article, we are to apply these principles to the American Church—inquire if she has departed from them, and, if so, learn the results.

If we mistake not in the application of these principles, our *first and chief duty* is in the support of that part of our present work which by, as we conceive, a most unfortunate division,[‡] we call Domestic Missions. All the principles of apostolic missions tend this way. It is "a great door and effectual," standing wide open for us to enter in. Almost every Bishop off our Atlantic border, and not a few on it, are calling loudly and repeatedly for missionary men and means. It is a work of love to our countrymen ; it is a *charity* to our *Christian brethren.* In almost every village of our wide West are some of the scattered children of the Church. These appeal more touchingly to us than did the Jews to the Apostles. They are not the members of a Church excommunicate by the act of God ; they are not given over as a class to judicial blindness ; they do not reject and blaspheme the Gospel, and persecute its ministers ; they long to receive it ; plead earnestly and often for it from their more favoured brethren with whom they used to worship. Here, too, is best hope of immediate success and increase of power for further conquest[‖] Each family of these might be the centre, around which the faithful missionary might gather, faster than among any heathen, men from the world, and fold them in the Church. Lastly, doing our full duty here, we should make greatest inroads on the heathen world. If we but kept fully even with the front ranks of Western emigration as we ought, we should find enough of heathen ignorance and superstition to occupy our full attention and employ all our energies. If there be any heathen in the world appealing more than others to our sympathies they are the red men of our native forests. Driven from their father's homes and graves, well nigh hemmed in on every side by advancing civilization which has no hope for them—retreating slowly to the mountains—wasting, as by inevitable destiny, before us, while their misfortunes challenge especially our Christian care, they have received but the least part of it. If we mistake not, the Church of this land has herein sad neglect to answer for, which she may best do by diligently repairing it ; moreover, experience shows that here is "a door wide and effectual." Our mission to the Oneidas, maintained at small cost of men and means, has gathered to the Church from the heathen more, if we mistake not, than all our missions to them in the world besides ; and the self-denying labours of the devoted Breck and his co-workers with the Ojibways give promise of like success. Had the Church then but kept a strong missionary force on the advancing frontier which she might, had her energies been bent that way, what might she not have done ? Her influence on the settlers had better promoted peace and quietness between them and the Indians than all the efforts of government troops. The savage, won by kindness, would have come to love us as benefactors, learned our language, our customs, our civilization, and so been ready to receive our faith, with all its high hopes and blessings. Thus following the command of doing good, "especially to them of the household of faith," we should have gained the heathen, and, following the spirit and principle of the command, "beginning at Jerusalem," have best preached the Gospel to the Gentiles.

The next question is, Have we, as far as possible, been guided by these principles in our foreign missions ? Before entering on it, one or two principles, supported by the history of modern missions, are to be noted. The Church, wanting miraculous powers, must rely on human agencies and relations as the *ordinary* means and *natural* instruments for the conversion of the world. The best of these is such constant and effective intercourse as will produce common habits, wants, and sympathies. We have men at more advantage, by how much more we have in common with them. And the Church will best succeed when and where she keeps even with, and effectively guides the advance of civilization. The proof of this is the success of the English Church. There is little doubt that she at this time is exercising greater influence for good over the heathen world than all Christendom beside. The human element of her success has been her colonies. Through her two great societies—one organized to furnish the Church to her colonists, the other engaged chiefly, we believe, in furnishing the Gospel to the natives of those colonies—she is fast evangelizing Australia, the islands of the Pacific, India, and the natives of her American possessions.[*] The natives, by necessary intercourse with the colonists, come within the reach and influence of her clergy, and so are brought within the Church. We may then assume as a safe principle, that to succeed *speedily* in evangelizing the heathen, the Church must act through Christian, or at least civilized colonization, or through an intimate intercourse, which will produce effects equal to those gained by colonization.

Have, then, our foreign missions been established and carried on in conformity with the principles laid down ?—and if not, has their success been such as to justify a departure from them ? The Chinese mission is the oldest of those to heathen lands. What one of these principles guided us to China ? What one claim had she on us except ignorance of the Gospel ? What reason that we should go half around the world to send it to them, rather than other nations equally destitute ? If there was any, we are ignorant of its nature. We know of no tie but manhood that binds us to them. On the other hand, were there not peculiar difficulties in the way ? Of these, distance was one. Supposing one whole duty done at home, all other things being equal, we should choose the nearest field as peculiarly our own ;[†] moreover, a door could hardly be said to be open to us, much less one great and effectual. To only five seaports could we gain admission, with no permission to enter the cities there, or the territory about them.[‡] In these were great difficulties to be overcome. A language unknown and difficult beyond almost any other in the world ;[‖] a want of intercourse which gave us anything in common. Still worse, a strong contempt for and dislike of foreigners to be overcome, before it was possible to gain that first element of success. No foreign settlements of sufficient size to make that intercourse inevitable and general for a long time. Nor have the results been greater than the way was open. It was established A.D. 1835, at an expense of over $4000 ; it has been in existence nineteen years. We have not the means at hand to determine the expense of its support for the whole period. The first eight years of its being it was over $20,000 ; for the three years ending June 15, 1853, it was over $50,000. We believe we shall do no injustice if we assume $100,000 as the whole sum. And what are the results ? It cannot be contended that we have *yet gained that intercourse* which gives hope of *great immediate success.* The whole number of baptisms, as stated in the "Occasional Paper" for March, 1854, is twenty-nine, or less than two a year on an average. The number of communicants, October, 1852, was twenty-four—seven of whom were, however, under sentence of suspension for defection or immorality. (*Spirit of Missions* for Nov. and Dec. 1853, p. 459.) Supposing a *large increase* of conversions for ten years to come, we shall then have a native congregation of a little more than 100 communicants, sufficient to occupy the attention of, and perhaps support a rector, gathered at an expense of $200,000 and twenty-nine years' faithful labour on the part of some five or six missionaries. It may be asked if we would estimate the benefits to these Christians by money, or put immortal souls and their eternal interests in the scales to be weighed by dollars and cents ? By no means. And the question would *fully* answer our argument if these were the *only ones to be converted in the world.* But we have *many millions* still before us, and our duty is to teach *all nations;* and, by necessary implication from the importance of the knowledge of the Gospel to them, we are bound to do it as *speedily as possible.* As good stewards, we are bound to use the talent committed to us for this end. so that when the king cometh he may receive it with the greatest possible usury. So far as we fail in this we hide it. And on this account, if in the same time we might otherwhere have gained by the same means a thousand, we were in duty bound to use it *there.* This want of success comes not from want of zeal, or prudence, or diligence of those whom we have sent to do the work. No one who has read their self-denying labour will assume it. All honour to the noble, brave-hearted Christian pioneers who have left country and kindred, and almost all of earth that men hold dear, to work where all notice of them is contempt and aversion ! We yield to none in admiration of their self-sacrificing devotion or confidence in the methods they have used ;—we have wept both at their trials and their joys as we have read them in their journals. But the cause of comparative failure was not in their control ; the door was only a little open ; the field was not yet ripe for the harvest, and so they could not gather much grain. While on this subject, it is considerable that, while we have been half round the world to get at China before she was ready to receive us, God's providence has suddenly sent her children to us, and, by neglect of our own brethren, we are as little ready to receive them. There are now, or soon will be, Chinese enough in our land to occupy the full attention of all the force of our Chinese mission. Here we have them at great advantage, because they must get our language, customs, civilization, and *lose soon* their present religion. Yet, so far from teaching them, our own brethren are crying out, from spiritual destitution, from our neglect.

[To be continued.]

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[*] It is the peculiar misfortune of some words and phrases that they are so expressive, and so much used, that they lose all their force and meaning. This Macedonian cry is one—that other beautiful figure of a field white for the harvest is another. As used by our Saviour, it plainly alludes to that fitness of the world for His coming, and the successful setting up of His kingdom, which God's overruling providence had been four thousand years gradually developing, to make ready a people prepared for the Lord. The very figure implies as much. It is not a field to be ploughed and sowed, but one in which this has all been done, and the reaper has only to gather the yellow sheaves. Yet men, forgetful of its application, and the very force and plain meaning of the language, continually apply it, thoughtlessly, to fields of labour, when the whole work of years must be to break up the hard ground and make it ready for the seed to be sown, and to grow up and ripen before the harvest. The end is that, when rightly used, it takes no such hold on men as it should, and so sometimes the golden opportunity is lost.

[†] 1 Cor. xvi. 8, 9.

[*] Phil. iv. 15.

[†] It is worthy of remark, that though in St. Paul's first visit to Lystra and Derbe, no mention is made of a synagogue or of Jews, yet on his third visit, finding St. Timothy there, he circumcised him "on account of the Jews which were in these quarters." By this he was fitted to speak in Jewish synagogues, which he else could not have done. As he had been stoned at his first visit to Lystra, (where St. Timothy was circumcised,) and left for dead, and this at the instigation of Jews from Antioch and Iconium, this deference is the more remarkable. It shows that St. Paul continued to teach in the synagogue as long as he was permitted to do so, even in places where he had before planted Christian Churches.

[‡] If there are any evils in party divisions in the Church, they are especially unfortunate in connection with our missions. We cannot but think that the division of the work of missions into two *practically* distinct departments, committing them to two distinct committees, giving, by *at least a tacit understanding,* one to one party, and the other to the other, has been productive of much mischief. Local causes aside, it has been the promoter and sustainer of party feelings beyond almost any other. It has presented a temptation for strife for ascendency in the Church, by affording the best means to gain it ; a temptation which, we are sorry to say, has not been without its influence on some of both parties. Whatever may be thought of the duty of giving parties a fair representation in diocesan politics, all should be fairly represented in the *whole work of missions.* In the Board, in the *one committee,* which should have control of the *one work* of missions, for wherever our missionary duty calls us, it is one work in which all should take their part, and among the missionaries which the Church sends out. This would bring brethren together *frequently* in mutual consultation about the *whole missionary work* of the Church, and so as they become engaged on the *whole* instead of *parts* of it, there would grow up greater confidence in, and love for each other, as all come to know each other better. But while committees have the duty of managing *unfortunately separate* and *party funds*—any year's acknowledgments justify the use of the words *party funds*—with no *necessary* intercourse or consultation on the one work in which they are engaged, theological sympathies will rally large portions of the Church to the support of one or other, instead of both of the two departments, and party feelings will exist which annual or quarterly meetings of the Board cannot fuse, but only freeze together. The *theory* of the Church is, that the work of missions is *but one,* and so we have but *one general society.* If the Board could meet as often as the committees do, and act on all the matters of detail now left practically to distinct committees, the theory and practice would agree. So would they if the committees were united to take charge of *all the missions,* and appropriate *all the funds* not *specifically* appropriated by the donors, to some *one station.*

[‖] To April, 1841, there had been 41 parishes established by the aid of general missionary funds which had ceased to require further aid. (See "Proceedings of the Board," 1841, Appendix, Ch.) From 1822 to 1841, there were 80 churches built at stations adopted by the domestic department. (See, as above, Appendix, Ch.) For the year ending June 15, 1841, there were 104 stations, at which services were held by missionaries of the Board, attended by over 1,600 families, and 7,159 individuals. During that time there were 468 infants, and 99 adults baptized, and 218 confirmed. The increase in the number of communicants for the same period were 483. (See, as above, Appendix, Af.) We have not the means at hand to give the results for succeeding years ; though we doubt not that they were as satisfactory in proportion to the means expended.

[*] Vide "Abstract of Report of the Ch. Miss. Society for 1849," in *Spirit of Missions,* Nov. 1849, pp. 397, 405.

[†] On this point we offer the opinion of one of the profoundest Bishops of the Church as *nearly* coincident with our own : "But as every duty incumbent on a large body of men must be apportioned among them in order to its efficient performance, it may be justly assumed concerning the duty of the Church in this matter"—the preaching the Gospel to all nations—"that to the numerous Christians of the old continent belongs, peculiarly and chiefly, the charge of its yet unconverted regions ; while in our own land, including, of course, its savage territory, there is a sphere of missionary work large enough for our most faithful exertions."—"Sermons and Episcopal Charges, by the Rt. Rev. Henry U. Onderdonk, D D." Vol. ii., Sermon xli., p. 72. See also Sermon xxxiv., vol. i. on "Missions in the United States."

[‡] So little were the principles stated taken into consideration, that in 1834, "when China was shut to the missionary no less than to the merchant, the Church sent forth two missionaries, who were compelled to reside at a distance from the intended field of their labours, that they might prepare themselves and be in readiness to enter on their work whenever the providence of God should open the way." (Vide *Spirit of Missions* for July and August, 1851, p. 332.) Was here any Macedonian cry, and door great and effectual? It is also worthy of remark, that so little did we understand what we had to do, that the point chosen for missionary work was twice changed after it was established, and at one time a thousand miles ; nor did it reach its present resting-place till the seventh year of its existence.

[‖] Vide Rev. C. Keith's "Quarterly Report" to Bishop Boone. —*Spirit of Missions,* Nov. and Dec. 1852, pp. 453, 454.

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*For The Churchman.*

### ABSTRACT OF A VERY EARLY WILL.

Dear Mr. Editor : The will of the Rev. Ezekiel Fogg, upon record at Annapolis, in the Register's office, is dated "29 of October 1679," and proved March 1680, more than ten years before the establishment of the Protestant religion, in the absence of everything like a well-drawn parish boundary, and during the general obscurity which still overhangs the history of the early Episcopacy, not less than the Puritanism, of Maryland. The testator was a resident of Dorchester county, "in the Province of Maryland" ; and is styled "practitioner in Physick and Divinity." Committing his "body to the dust," with a wish "to be buried in a Christian order" ; and his soul to God, with a trust in the merits of "Christ alone", for a blessed resurrection" ; he appoints his brother David executor, with his friends "Mr. Edward Cooke" and "Mr. John Richardson" "trustees", assistants and "overseers." Gives to Susanna, his niece, and the daughter of his brother David, a "silver porringer", a "silver spoon", a "silver jack-cup" (intended, I presume, for black jack, a sort of punch), a "silver dram-cup", a "silver ink box" and a "stone ring" ; to his "good friend ", Mrs. Catherine Cooke, 250 pounds of tobacco (then a legal currency in Maryland), for the purchase of a "scarf" or "mourning ring" ; to Mrs. Mary Richardson, the same quantity of tobacco, for a similar purpose ; to the "servants" at the place of his death (probably indented white ones, a very common sort at that time) 100 pounds of the same currency ; to Mr. Edward Cooke, his "rapier" (a sword now out of use) with a "plate hilt" ; to Mr. John Richardson, his "pistols and holsters" ; and to his brother David (who is also the residuary legatee), his "great book of Merchandise", with the 1700 pounds sterling due upon it. He speaks of some other things, including his silver watch, worth 4 pounds, 6 shillings, and 8 pence. Does not wish the executor to sue his "poor debtors", or "fling away good money after bad", by meddling with the law ; but prefers a "half loaf" to "no bread." "Respecting ye Ministry," and "for what is due" for his "pains therein", he desires that "some of the ablest men be spoke to in Little Choptauck", that Capt. Alexander also "in Great Choptauck" be spoken to ; and that "the neighbourhood" be invited "to pay their voluntary contributions into ye hands of" his "said overseers."

Such is the outline of a will written during the early twilight of our history—lying indeed beyond the range of my own immediate researches—but not without a value to other historical students—and worthy therefore to be preserved. What light also is shed by such documents upon the social and domestic life of the past, the most interesting of all the branches of history ! Observe the "rapier" and the "jack-cup"[*] of this "practitioner" (and there's no evidence he was a bad one) in the two Arts of "Physick and Divinity," we may add, of Commerce also. Very respectfully yours, &c.,

Geo. Lynn-Lachlan Davis.

*Annapolis,* Aug. 16, 1854.

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[*] The rapier and the pistols had been given to the testator, as security for a debt. The *jack*-cup (which occurs in other wills of the same period) in this one looks a little like *sack*-cup.

### PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

NO. VIII.

Temporal things more ravish in the expectation than in fruition : but things eternal, more in the fruition than expectation.—St. Augustine *Lib.* 1 *de Doct. Christi.*

The heart is a small thing, but desireth great matters. It is not sufficient for a kite's dinner, yet the whole world is not sufficient for it.—Hugo *de Anima.*

The valour of a just man is, to conquer the flesh, to contradict his own will, to quench the delights of this present life, to endure and love the miseries of this world for the reward of a better, to contemn the flatteries of prosperity, and inwardly to overcome the fears of adversity.—St. Gregory *Lib. VIII. Mor.*

Beware of humble self, it is the proudest fame you can be in.—

It is dangerous to be too eager even after truth itself ; and once having made good resolutions, to be disturbing the decisions of the mind by questioning their necessity.—

Do not despond in seasons of dryness, and monotony, and painfulness ; for these are the barren and seemingly profitless things out of which the Lord will bring patience, meekness, faith, humility, and many other rich and precious things, which can only be obtained through trial of some kind.—

"I'll do it well."—There lives in New England a gentleman who gave the following interesting account of his own life. He was an apprentice in a tin manufactory. When twenty-one years old, he had lost his health so that he was entirely unable to work at his trade. Wholly destitute of means, he was thrown out upon the world, to seek any employment for which he had strength.

He said he went to find employment, with the determination that whatever he did he would do it *well.* The first and only thing he found that he could do was to black boots and scour knives in a hotel. This he did and did it well, as gentlemen now living would testify. Though the business was low and servile, he did not lay aside his self-respect, or allow himself to be made mean by his business. The respect and confidence of his employers were soon secured, and he was advanced to a more lucrative and laborious position.

At length his health was restored, and he returned to his legitimate buisness, which he now carries on extensively. He has accumulated an ample fortune, and is training an interesting family by giving them the best advantages for moral and mental cultivation. He now holds an elevated place in the community where he now lives.

Young men who may chance to read the above statement of facts, should mark the secret of success. The man's whole caracter, of whom I have spoken, was formed and directed by the determination to do whatever he did, well.

It is the part of great minds to convey much in few word—little minds, on the contrary, having the gift of talking much and saying nothing.

### THE HERMIT OF THE THEBAID.

O, strong, upwelling prayers of faith,
From inmost founts of life ye start—
The spirit's pulse, the vital breath
Of soul and heart!

From pastoral toil, from traffic's din,
Alone, in crowds, at home, abroad,
Unheard of man, ye enter in
The ear of God.

Ye brook no forced and measured tasks,
Nor weary rote nor formal chains;
The simple heart that freely asks
In love, obtains.

For man the living temple is:
The mercy-seat and cherubim,
And all the holy mysteries
He bears with him.

And most avails the prayer of love,
Which, wordless, shapes itself in deeds,
And wearies Heaven for nought above
Our common needs.

Alone, the Thebaid hermit leaned
At noon-time oe'r the sacred word.
Was it an angel or a fiend
Whose voice he heard?

It broke the desert's hush of awe,
A human utterance sweet and mild;
And looking up, the hermit saw
A little child.

A child, with wonder-widened eyes,
O'erawed and troubled by the sight
Of hot, red sands and brazen skies
And anchorite.

"What dost thou here, poor man? No shade
Of cool, green doums, nor grass, nor well,
No corn nor vines." The hermit said:
"With God I dwell.

"Alone with Him in this great calm,
I live not by the outward sense;
My Nile His love, my sheltering palm
His providence."

The child gazed round him. "Does God live
Here only?—where the desert's rim
Is green with corn, at morn and eve,
We pray to Him.

"My brother tills beside the Nile
His little field; beneath the leaves
My sisters sit and spin the while
My mother weaves.

"And when the millet's ripe heads fall,
And all the bean-field hangs in pod,
My mother smiles, and says that all
Are gifts from God.

"And when, to share our evening meal,
She calls the stranger at the door,
She says, God fills the hands that deal
Food to the poor."

Adown the hermit's wasted cheeks
Glistened the flow of human tears:
"Dear Lord," he said, "Thy angel speaks,
Thy servant hears."

Within his arms the child he took,
And thought of home and life with men;
And all his pilgrim feet forsook
Returned again.

The palmy shadows cool and long,
The eyes that smiled through lavish locks,
Home's cradle-hymn and harvest song,
And bleat of flocks.

"O, child!" he said, "thou teachest me,
There is no place where God is not;
That love will find, where'er it be,
A holy spot."

He rose from off the desert sand,
And, leaning on his staff of thorn,
Went, with the young child, hand in hand,
Like night with morn.

They crossed the desert's dreary line,
And heard the palm-tree's rustling fan,
The Nile-bird's cry, the low of kine,
And voice of man.

Unquestioning, his childish guide
He followed, as the small hand led
To where a woman, gentle-eyed,
Her distaff fed.

She rose, she clasped her truant boy,
She thanked the stranger with her eyes:
The hermit gazed in doubt and joy
And dumb surprise.

And lo!—with sudden warmth and light
A tender memory thrilled his frame;
New-born, the world-lost anchorite
A man became!

"O, sister of El Zara's race,
Behold me!—had we not one mother?"
She gazed into the stranger's face:
"Thou art my brother!"

"Taught be thy child, whom God hath sent,
That love is more than fast or prayer,
I come, toil, care and pain content
With thee to share."

Even as his foot the threshold crossed,
The hermit's better life began;
Its holiest saint the Thebaid lost,
And found a man!

—John G. Whittier.—*National Era.*

## FOR THE YOUNG.

### JAMES AND JESSIE THE BLIND.

James and Jessie Ravenswood were the children of a Scotch farmer, who was obliged to toil daily and very hard for the maintenance of his family, a wife and three children. You may think he worked slowly, or received poor compensation for his labor, to be forced to toil all of each day to afford necessaries and comforts to so few persons, but this will soon be explained. His wife was a healthy Scotch woman, able and willing to do all in her power to prove herself an help meet to her husband, but her hands were tied, or in other words so occupied as to be able to do but little for their support.

Jessie was blind from her birth, and physically very weak and feeble. This the pious parents looked upon as a heavy judgment, but from "the hand of Him who doeth all things well," and they resolved to bear their cross in submission. While an infant, Jessie was rarely out of her mother's arms: consequently, James, only three years older, had really the care of their little home, and cheerfully did what many little girls, ten years of age, would feel to be a great hardship. When Jessie was a year old, her mother began to feel that she and James might change work,—she resume the care and labour of the house, while James should undertake to please and make happy his little sister. This change seemed to have a good effect upon Jessie. James was a light-hearted, merry boy, realizing but little, if at all, the gloom of his sister's situation. Her tastes and pleasures were very like his own, therefore it was much easier for him to afford her enjoyment, than for her mother, whose heart was filled with sorrow whenever she looked upon her feeble child who if she lived was to sit in utter darkness her life through. All that she could do to amuse, was from a sense of duty.

After the birth of the third child, George had the entire charge of Jessie, and never was there a more faithful nurse and affectionate brother than he proved himself. They lived out of doors most of the time when the weather was warm: a little chair was always carried for Jessie to rest herself upon, and while she rested, he would pick flowers, describing each one to the dear blind child, trying to make her think of them as he saw them.

She would say, "Dear Jimmy, you know I cannot understand anything about flowers, until I die; and then, if I love God, I shall no longer be blind, but have my eyes opened to see all the lovely flowers that bloom in paradise." This Jessie thought and talked much of. The idea of dying had been so presented to her by her faithful mother, that she felt it to be only a sleep, from which she should wake again with her eyes opened to behold the lovely scenes of heaven.

At this time a change was to take place which for a while must distress the family very much. James was eight years old, and it was quite time that he should go to school. Then the question arose, what can we do with Jessie? Various plans were suggested for securing her all necessary attention, but whenever the subject was alluded to, the poor child would feel her way to her little chair, which always had the same place in the room, seat herself, cover her face, and cry as if her heart would break.

James felt that he would rather never know anything, than see his sister so distressed, and frequently told his mother that he had decided not to go to school, but to stay at home to make Jessie as happy as a blind child could be.

But the mother had other plans formed in good judgment, and these must be carried out. Her idea was to educate this boy in such manner as to enable him to lighten his father's burdens, by helping to support the family.

One day James ran to his mother with a very triumphant air, saying he had just thought what he could do,—take Jessie to school with him! He immediately got the consent of the teacher. Jessie was delighted with the plan, and the mother's heart was quite relieved, when she saw the two children, with a little chair, set off for school.

For the first six months, Jessie learned almost as much through her ears as James had through his eyes. Beside this Jessie's health had much improved, and all were very happy. They continued at school together till George was eighteen years of age; then he took charge of a school, allowing his sister a share of his attention.

As soon as able, he placed Jessie at an institution where the blind are taught to read, by means of raised letters and various other methods. Here she was happy and learned very rapidly. At eighteen she was invited to take a situation as teacher in the institution, where she has now been for fourteen years, not only teaching, but leading many darkened minds to the "knowledge and and love of God, as it is in Christ Jesus." James obtained an education which fitted him to distinguish himself in a profession, and now resides with his parents and younger brother in one of the southern cities, a useful and Christian man.—Annie.—*New York Observer.*

### THE WILD APPLE TREE.

#### A PARABLE.

On the side of a hill, which sloped gently toward the south and west, was a fine old orchard. It was sheltered from every keen and biting wind, and it enjoyed the warmest sunshine of every day in the year. No wonder, then, that its fruit was quite famous, as being the largest, the richest, and the ripest of all the country round. One day in autumn, the gardener who had the charge of it, and who was proud enough of his charge, went to his master, and said, "That tree must come down sir; 't is nothing but a crab."

"What, that nice little tree, James?" said the gentleman.

And all the children, as they looked up in dismay, repeated, "Why, James,—what, that dear little tree?" And then they asked, "But what is a crab?"

"Are you sure?" said the gentleman, then. "But I must go and see." And the children had leave given them to go too.

It was a very pretty looking tree; and the children called to mind how gay it had always been with flowers in the sweet spring-time, outdoing many an older tree of the garden, of whose fruit there was no doubt. And there were just a few small round, but not red, apples on it. One of these the gardener plucked, and gave it to his master.

"Yes, James," he said, "it is nothing but a crab, and I suppose it must come down. I hoped it would have turned out an improvement upon the golden pippin. I wonder how it came here."

The children were now more desirous than ever to know what a "crab" was; and they begged their father to tell them. He gave them the apple James had gathered, and bade them taste it. It was rather hard, and Eliza could not bite a piece off; but the taste she had was enough for her, for it brought the tears into her eyes in abundance; and Tom said the piece he did bite made his mouth feel "all drawn up, like his bag of marbles when he pulled the string tight." They both begged their father to tell them how it happened that so pretty a tree bore such very disagreeable fruit, and of what kind it really was.

"James," said their father, "do you tell them about it, and what you mean to do, for I think you might do more with it by letting it stand, than by cutting it down."

"Well, my young master and young mistress," said the gardener, "that is a wild apple tree, and that's the best kind of fruit such a one can bear, which is not worth growing an apple tree for. But I think as my master says, we might do something with it; for if I were to graft it early next year, in a few seasons we might have some right good fruit upon it; and that would be beetter than taking it down."

So when early spring came, all the boughs of the nice-looking, but sour-fruited little tree were cut off, and not so much as a leaf-bud of its own remained. And then James took cuttings from three or four good sorts of apple trees, and grafted them on the freshly-cut boughs of the wild one, and kept them in the places he wished them to grow from by great pieces of clay, which he stuck closely round each graft.

The little tree looked very deplorably. It had no beautiful blossoms on it that year, nor had it any leaves, except a few which the shoots that James grafted on its boughs put forth. And the children pitied it, for it seemed like a soldier who had been in the wars, and was forced to be bandaged and plastered up very much because of the wounds he had received.

In a few years, however, the grafts were grown into new boughs, and as James had, to please his master's children, chosen shoots from trees whose fruit ripened at different times, the wild apple tree became one of the best in the whole orchard. And the children loved their favourite more and more, since it was no longer a "crab," but had good fruit on it, and fit to be gathered, from the beginning of autumn to the very end.

* * *

Boys out after Night.—I have been an observer, as I am a sympathizing lover of boys. I like to see them happy, cheerful, gleesome. Indeed, I can hardly understand how a high-toned useful man can be the ripened fruit of a boy who had not enjoyed a full share of the glad privileges due to youth. But while I watch with a very jealous eye all rights and customs which entrench upon the proper rights of boys, I am equally apprehensive lest parents who are not forethoughtful, and who have not habituated themselves to close observations upon this subject, permit their sons indulgences which are almost certain to result in their demoralization, if not in their total ruin; and among the habits which I have observed as tending most surely to ruin, I know of none more prominent than that of parents permitting their sons *to be in the streets after nightfall.*

It is ruinous to their morals in all instances. They acquire, under the cover of night, an unhealthful state of mind—bad, vulgar, immoral, and profane language, obscene practices, criminal sentiments, a lawless and riotous bearing. Indeed, it is in the street after nightfall that the boys principally acquire the education of the bad, and capacity for becoming rowdy, dissolute, criminal men. Parents should in this particular, have a rigid and inflexible rule, that will not permit a son, under any circumstances whatever, to go in the streets after nightfall with a view of engaging in out-of-door sports, or meet other boys for social chance occupation. A right rule of this kind, invariably adhered to, will soon deaden the desire for such dangerous practices.

Boys should be taught to have pleasures around the *family centre table*, in reading, in conversation, and in quiet amusements. Boys are seen in the streets after nightfall, behaving in a manner entirely destructive of all good morals. Fathers and mothers, keep your children home at night, and see that you take pains to make your homes pleasant, attractive, and profitable to them; and above all, with a view of their security from future destruction, let them not become, while forming their characters for life, so accustomed to disregard the moral sense of shame as to openly violate the *Sabbath day* in street pastimes during its day or evening hours.

### LIBERAL EDUCATION, A STATE INTEREST.

We have received a copy of an Address lately delivered by the Hon. H. J. Raymond before the Literary Societies of the Rochester University. It is on the subject of making State provision for the higher forms of education, instead of stopping with the elementary branches; and contains so much of just thought and sentiment, so well expressed, and, withal, so fraught with high practical bearings, that we cannot doubt some portions of it will be gladly seen in our columns. The speaker is referring to the State of New York:

The State has acted wisely in laying the foundation of her System of Education in the elementary instruction of her children. She has begun at the beginning. She has established a school, and provided a teacher and a library, in every district and every neighbourhood. She has thus provided for commencing the education of all the children within her limits; for giving to all who are to share the responsibilities and the labours of civil life, such instruction as shall fit them for the primary functions of citizenship, for those duties which must devolve on all alike. She has given them all the means of learning to read and to write. She has made it possible for them all to acquire those rudiments of knowledge needed in the ordinary transactions of society, those elementary facts and rules for which every day gives use. These are the necessities first felt, and felt most widely, in society and the State. Not the welfare only, but the very existence of our political society, exacts this provision for universal education. Intelligence is an essential part of public virtue; and all experience shows that the best educated communities are those best qualified to have control of their own affairs.

Out of this necessity for the common education of all, grows the concurrent necessity for schools of a higher grade,—for schools where instruction is carried beyond the elements of knowledge into its higher departments. It is obvious at the very outset, that for our common schools we must have teachers; and that teachers themselves must first be taught. The first step in the improvement of our common schools, must be in exacting higher qualities and a larger culture in those who teach them. And, from the nature of the case, the teacher must *know* more than he attempts to teach. His culture must have carried him farther than he can hope to carry his pupils. For education must be more than the simple communication of facts and processes that have been learned. It must be an *influence* as well as a tuition. It must elevate as well as instruct. And this demands the authority and weight of a superior culture. The teacher must have dwelt in a higher region: he must have passed through a sterner discipline, and filled his mind with the pervading spirit of advanced conquests in knowledge and in thought, before he can exert over other minds this upraising and strengthening power.

I desire, therefore, gentlemen, this day to insist that it is the duty of our great State, *to make just as full and complete provision for the education of her children in the higher departments of science and of general culture, as she has already made for their instruction in the elements of knowledge*; and I desire, furthermore, to impress upon you, who will have passed with more or less advantage through the discipline of these higher schools, that you can in no way render truer or better service to the State, than by raising the spirit of her people, which is her true and lawful sovereign, to the full conviction and prompt performance of this noble task.

A system of education, like a system of government, implies incongruity and harmony in all its parts. It is not complete, and therefore it is not a system at all, unless it provides fully for the attainment of the end for which it exists, by means adapted and adequate thereto. Now, the end and aim of education for any State, is the development of all the intellect and all the virtuous energy of its inhabitants. Anything less than this falls short of what it is the interest and duty of the State to accomplish. And this great end can only be attained by such a gradation of instrumentalities, as shall provide for each successive stage in the general process. Elementary schools for elementary instruction; academies and seminaries for carrying still farther forward those whose faculties and tastes enable them thus to advance; colleges and universities for completing and perfecting the work thus begun:—these are the several gradations of a true System of Education, each one just as important as every other, and all essential to the general result, as root, trunk, and leaves are essential to development and fruition in vegetable life. And the same principle which makes it the duty of the State to take one under its care, places them all under its guardianship and commends them all to its support.

I am aware that this equal relationship of the several grades of education to a common system is sometimes denied, and that attempts are made to plant hostility between them, as if the one could flourish only by the detriment of the rest, or as if one had claims on public favour which the others could not urge. It is said that our lower schools alone, those in which only the rudiments of knowledge are taught, have claims on the government as an interest of the State: and this is urged upon the two-fold ground, (1) that the rudiments of knowledge are all that is needed to make *good citizens*, and (2) that while all the children of the State must have this instruction, the number is limited of those who can advance beyond it.

So far as the first objection is concerned, it belongs to a form of government and a state of society different from those which obtain here among us. Where citizens are merely subjects, where obedience to law decreed from a higher sphere is the test of civil virtue, and nothing beyond a prompt response to the exactions of government is looked for or desired, it may be that rudimentary knowledge, and the less of that the better, is alone required. But who shall affix limits to the qualifications of citizenship in such a State as this? Who, in a society complicated and artificial beyond all precedent, in these later ages of civility and of learning, in a community designed to be the very flower and consummation of all that have preceded it, and under institutions which commit to every member of the State a distinct sovereignty over its laws, its forms, and its fate,—who shall determine what degree of intellectual and of moral culture fulfils the high conditions of citizenship in such a State and in such an age as this? Undoubtedly a man may be a good citizen,—meaning thereby that he is not a bad one,—he may obey the laws, and he may perform without gross offence his share in making them, with but little of the knowledge and the discipline that schools confer. But who shall say,—who can for a moment believe, that he would not have been a *better* citizen—that he would not have brought more of intelligence and of virtue and of civil prudence to the service of the State, if his personal culture had been carried farther? And who has a right thus to stop his growth, and deny to the State the best possible service which the faculties of her sons can give? The humblest functions of citizenship in a free republic, involve duties and responsibilities which give scope and use for the highest culture and the largest knowledge. Every citizen has the power to vote, and by that vote to influence in all its forms and relations, and through all generations of men, the great body of law for a mighty empire. What degree of wisdom, what measure of knowledge, what extent of mental and of moral culture, can be too great for so high a trust? Who, as a citizen of such a State, is good enough, so long as it is possible to make him better? And in what can the State have a profounder or more direct concern, than in perfecting the individuals who make up the aggregate citizenship which thus shapes her character and controls her fate?

But it is further to be considered, that only a small part of the office of citizenship consists in the performance of specific acts. In a vigorous, free society, it is the general spirit and temper of the people—it is that pervading and diffusive influence which the general culture of a community never fails to create, that shapes its character and guides its growth. An educated community sends forth spontaneously an elevating and enlightening power which makes itself felt on all its interests and in all the movements connected with them. It not only chooses better men for its agents and representatives, but it guides their action and elevates their aims; it holds them to duty against the temptations of selfishness and ambition; its applause is dearer, its censure is dreaded more, its judgment of conduct is sterner and more independent, for the culture and wisdom that mark its people. In all relations, at all times, for the discharge of all duties, the best Man is the best Citizen. The qualities that characterize the one distinguish the other. The discipline that makes the one makes the other also; and so long as it is possible for one to become a better man, he can also become a better citizen. Until some one, therefore, shall fix the bounds at which it is desirable that the virtue and intelligence of a free State should stop, until it shall be determined just where the people of such a State become too wise and too virtuous for the task of governing themselves, it will not be easy to say at what point the education of her children ceases to be her paramount and supreme concern. The only education at all adequate to the necessities of such a State and such an age as ours, is the highest and best of which her people are capable. So long as noble faculties remain undeveloped, so long as capacities and energies exist which are useless for lack of culture, the State's great work of education is incomplete.

So far, then, as preparation for citizenship is concerned, the only limit that can be fixed to education is the capacity of the citizen to receive and profit by it. And this view, if correct, disposes of the second objection against considering higher schools as belonging to a system of State education. Such schools must of necessity be limited in their direct agency to the comparatively small number of those qualified to profit by them; but this is a limit imposed by nature, and not by law, and the inequality it involves is one which the State cannot remove. The State needs and deserves the best service of the best faculties of her people. To refuse to employ them, and still more to refuse to aid in developing them where they do exist, because they do not exist in all alike, is as false in theory as it would be absurd in practice. The commonwealth does not create its citizens, nor is it responsible for inequality in their faculties or natural endowments. But it can provide that those endowments and faculties, whatever they may be in the case, and wherever they may exist, shall not be stifled—shall not be cheated of their due development, by accidents of circumstance and of position. She can bring the means and the agencies of such development within reach of those who cannot command them for themselves. And this it is her interest and her duty to do. All classes of her people, present and future generations, are alike concerned in thus augmenting to the utmost the aggregate of wisdom and virtue, by which the character and career of their common country is to be controlled.

There is another point in the operation and effect of common schools which is wholly overlooked by those who regard them as limiting the interest of the State in a system of education. They are the touchstones of talent, the tests of character and faculty, applied to the children of the State. Besides conveying to all some degree of knowledge, they detect, by an infallible chemistry, the germs of higher growth—faculties which require and will reward a nobler culture. They are like so many magnets passed, with watchful care, over the face of society, kept constantly and steadfastly applied to the myriad sands of its ocean shore, and drawing up the pure metal, which, wrought into proper forms, shall give strength and stability to the social fabric. Do men complain of inequality in mental endowments, and challenge the right of the State to recognize and avail itself of it? The Common School itself is compelled to recognize it. There is not a school district in the State where it is not displayed. The lowest and most elementary education detects and developes it. Go into any one of the twenty thousand of our common schools, and out of its twenty or thirty pupils you will find two or ten who, in mental faculties, in the readiness and eagerness with which they learn, surpass the rest. An extended and thorough culture will train them into men of thought and men of power. Shall it be denied *to them*, because it will not perform the same high office for every one of their companions? Must they be dwarfed and stunted in their growth, because all cannot match them in height or in strength of limb? Is it the true end and aim of State existence thus to crush all down to a common level, and that the level of the lowest? Or is it not rather among the truest and the noblest functions of government to give free scope and all needed aid to whatever of energy and of lofty aspiring may have taken root upon her soil?

Upon the broadest grounds, therefore, of a common interest, may the duty of the State to provide for the higher departments of education, as well as the lower, be enforced. Indeed, it is a mistake to regard education, in its relation to citizenship, as having departments and divisions at all. It is simply a *process of growth*—a development, which may be more or less complete, but of which no stage is lower or higher than any other. When we come to professional education—to the training for service in specific walks of life, such distinctions may well enough be made. But the education needed to make, not the lawyer nor the engineer, but the citizen and the man, is simply that degree of culture of which his faculties are susceptible, and which will qualify him for the better discharge of his public duties. And to that degree, whatever it may be in any case, the State should bring education within the reach of all her children. Above all things should she take care that its doors are not closed upon any of them by poverty,—that none are shut out from its ample feast by lack of means to obtain admission; for it is only by such provision that she can offset the dangerous inequalities of wealth, by availing herself of the compensating inequalities of mental endowment, and secure for her service gifts and faculties that would otherwise be useless, and that might be turned against her.

### SODA WATER.

At the request of several apothecaries, and others interested in the preparation and sale of soda water, I have visited some establishments where the copper fountains are made and tinned, for the purpose of suggesting modifications which might prevent poisonous impregnation.

That some investigations are requisite, may be judged from the fact that one copper-smith acknowledged it was his custom to facilitate the flow of the tin by the use of soft-solder (an alloy of tin and lead), and, in consequence of its cheapness, he made the coating thick, thus exposing a large surface of lead to the corrosive action of the acid water. He obligingly opened an old fountain, the inspection of which verified the truth of his assertion; for the soft-solder was abundant. He expressed his belief that this was a common practice. Many, therefore, who deem their fountains reliable, because recently tinned (?), will find themselves grossly deceived, unless they are sure that the purest block tin has been employed.

E. Knox, a copper-smith in Fulton street, I found, coated the copper vessels thoroughly, and with the purest block tin. (I mention his name, because to his careful and conscientious workmanship many owe a debt of thanks for the preservation of their health.) He informed me that fountains were often used four or five years without being re-coated; some he knew had not been tinned for eight or ten years! so great the carelessness, that the tin at times is found entirely removed from the bottom of these vessels. The mechanical action exerted by the liquid as it is introduced through a tin or tinned pipe, and has its momentum checked at this point, together with the blows which the bottom of the heavy vessel must occasionally receive, aid the chemical action of the acid liquid in removing the protecting coat. Hence, it is the custom to tin this portion of the fountain more thickly.

Without discussing this subject too elaborately, I would sum up the results of these examinations by suggesting, in the first place, a modification in the form or shape of the copper fountains. All these vessels should be so constructed that they may be readily opened for inspection—not, as at present requiring to be unsoldered. The methods now employed for determining their fitness for use are by chemically testing the soda water, or examining by the sense of taste. Most commonly as the first indication of the removal of the tin, customers complain of the coppery flavour.

Both of these methods are untrustworthy; for even though we grant that those vending the soda water are competent to test for its impurities (which in the case of confectioners and others is not probable), yet after a fountain has been examined, and pronounced to contain a pure liquid, by standing several hours or several days (for during a spell of cool or rainy weather this may occur in any establishment,) a poisonous contamination may take place. On the acuteness of our sense of taste we must not place great reliance, since the metallic flavour may be disguised by the syrups. Furthermore, the copper only can be recognized by this sense; the lead would escape detection.

Again, it by no means follows that because one is not seized with vomiting, cramps, &c., that he is uninjured, for small doses oft-repeated may prove deleterious. This is especially true with regard to the lead, as will be seen in the accompanying letter. Although it may reasonably be conjectured that a recently tinned vessel may last through a single season, yet as the coating is occasionally porous in certain parts, the copper may be exposed to and corroded by the action of the carbonic acid, so that even after the introduction of a few charges the vessel may be unfitted for use,—another argument for the construction of the copper fountains in a way that they may be examined with facility.

2. No lead, or alloy of lead, should be employed in any part of the soda apparatus with which the carbonated water is brought in contact, not even to attach the tin or copper-tinned pipe (which is introduced within the receiver) to the stopcock—a common practice; this soldered part is often found corroded. Of course no lead pipe should be used, be it ever so short. As an illustration of this point, I here introduce the following interesting letter, for which I am much indebted to the author:

No. 228 *Eighth-avenue*, July 7, 1854.

Sir: Having seen a paper written by you in the *American Medical Monthly* on the "Poisonous Effects of Soda Water from Copper Fountains and Lead Pipes," I beg leave to cite my own case as an entire corroboration of your analysis.

Last Summer I owned a drug store situated on the corner of Sixteenth-street and Third-avenue; I kept soda water for sale, which I procured from —— (one of the best manufacturers of this beverage in New-York). The fountains were placed in the basement, and communicated with the store by means of a long leaden pipe. I used frequently to notice that parties upon drinking the soda gater would be attacked with sudden vomiting, pain in the epigastric region, &c. It did not strike me at the time that it was owing to any poisonous substance impregnating the liquid: but I rather ascribed it to the presence of flatulence in the *primæ viæ*. During the excessively hot weather I indulged pretty freely myself in the beverage. It is true, after drinking a glass, I was frequently attacked with vomiting, but I did not pay much attention to the fact believing it originated from the cause mentioned above. After drinking daily a considerable quantity of the beverage for three weeks, I was attacked with *Colica Pictonum*, as pure a case as ever I had the lot to see. It was full ten days before I recovered from it and it left me excessively weak. I was satisfied after this attack that the soda water was impregnated with lead; I tested it and found such to be the case. I immediately declined selling any more.

You are at liberty to make what use you please of this communication. I am, sir, yours respectfully.

John B. Williams, M. D.

3. All the stopcocks should be silvered or tinned internally; the brass or composition ones, as now used, are often stained with verdigris.

4. Care should be taken to avoid the use of any composition of coper, or of lead, in the construction of the *exit pipe*; for, this being exposed alternately to the action of the air and of the soda water, the oxygen of the one and the carbonic acid of the other would insure a speedy corrosion. They should, therefore, be carefully silvered.

5. All the carbonic acid gas should be thoroughly washed by bubbling it through water before it enters the condensers, to free it from any impurities in the shape of spray, which might pass over from the generator.

But why should we be deprived of this refreshing drink? Why should we not have sparkling beverage uncontaminated? than which, when pure, there is none more palatable and popular during the summer season. That it is possible, I refer to some facts presented in a letter from a gentleman in Boston: he says, "Burnett's stone fountains are of earthenware, made in the usual form, covered externally with copper and circlets of iron to secure strength. A block tin pipe leads from the fountain to a tank, where it is coiled in a wormlike manner and covered with ice; thence to the counter, where it terminates in a silver mouth-piece or exit pipe." How strikingly this contrasts with the carelessly-tinned or soft-soldered copper fountains, with their brass stopcocks and long coils of lead pipes for coolers!

As far as the pecuniary interests of many are concerned, I regret that calling the attention of the public to this subject should have been in the slightest degree prejudicial. Yet, if it shall tend to the securing of a pure, wholesome, and refreshing draught in lieu of an injurious or poisonous one, the more insidious because of its unsuspected character, I feel assured that no honest persons would be disposed to censure, even if it proved to them a temporary loss, and least of all, those who make it the business of their lives to aid the physician by the dispensing of pure medicaments for the relief of suffering humanity. R. Ogden Doremus, M. D.
—*American Medical Monthly.*

* * *

English Copyright Law.—A very important decision has been recently rendered in the English House of Lords, in a question of copyright. Bellini, the musical composer, while living at Milan, and of course an alien at the time, assigned a copyright in a musical composition of his,—a *cavatina* from the Opera of "Somnambula,"—to one Ricords. Ricords subsequently went to England, and there assigned it to Mr. Boosey, an English music-dealer. Boosey then published the music in England, taking the ordinary step to obtain a copyright there. The piece, at the time of its publication by Boosey, had never been published, either in England or elsewhere. Mr. Jefferys, another English music-dealer, subsequently published the same piece of music, and an action was brought by Boosey against him for an infringement of copyright. Upon the trial in the Court of Exchequer, the Lord Chancellor instructed the jury that Boosey could not recover—that is, that his copyright was not good. The Exchequer Chamber held that this ruling was erroneous, and ordered a new trial. On appeal from this order to the House of Lords, the order was reversed, and the original judgment for the defendant sustained. The decision went upon the ground that *a work composed by an alien can not be copyrighted in Great Britain unless the author is residing within the Queen's dominions, and owing allegiance to her at the time of its publication in Great Britain.* The decision, it will at once be seen, is of the greatest importance to all American authors and publishers. It is given, too, by the highest judicial authority in the kingdom, and is not subject to review or repeal. So we may take it as English law hereafter, that Americans cannot take out copyrights of their works in England unless they go there to live, or at least are residing there at the time of their publication.—*Daily Times.*

* * *

Try Again, There is no Remainder.—When we were a lad, just after we had commenced the puzzling study of arithmetic, we one day had occasion to seek the teacher's aid in solving a "question." It was in Division, and, cipher as we would, we could not get an "answer without a remainder." After "trying" for two long hours we took our slate, marched up to the desk, and handed it to the teacher. He looked at our work, said not a word, wrote something on the slate, and handed it back to us. Vexed and out of patience with his cool indifference, we returned to our seat, and after indulging in some very rebellious thoughts against him, we read the writing. It was, "*Try again, there is no remainder.*" The silent but expressive sentence gave us more assurance than if he had spoken it a dozen times. It inspired us with confidence. We did try again, and again, and after repeated exertions we succeeded in obtaining a correct result without a "remainder." We felt proud of that boyish triumph, and when we again laid our slate before the master, we were amply rewarded with an approving smile and encouraging words.

These six words are stamped indelibly upon our memory, and ever afterwards when apparent difficulty stared us in the face in our undertakings, they recurred to us. Right there, before us,—with our minds's eye—we can see them on the slate, every word, every letter distinctly—and we take fresh courage and "try again." Those words were the talisman to all we have ever accomplished. They are not cherished because of their authorship. The crabbed little schoolmaster that wrote them was the least beloved by us of all our youthful instructors, and yet he wrote six words that are engraved in our hearts.—*Conneautville (Pa.) Banner.*

* * *

Cunning is the mark of a little mind.

# THE CHURCHMAN.

NEW YORK, AUGUST 26, 1854.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

## RADICALISM IN THE CHURCH.

Two weeks ago we made some outlay of time and strength in trying to set forth what seemed to us the radical and revolutionary character of certain late movements in the Church. The specific point to which our efforts were directed was the proposition, for such is the simple upshot of it, for bestowing, upon such clergy of other religious bodies as may be willing to accept it, the clerical commission of the Church, without binding them to the common order and course of clerical ministration; that is, in effect, to endow men with special authority to teach and preside in the Church, and at the same time give them a sort of *carte-blanche* of doctrine and worship, leaving the contents to be supplied and varied from time to time according to their individual pleasure and judgment. It will scarce be questioned that such a proposal strikes at the constant and universal principle of the Church as regards the matter in hand; which principle is, not to clothe men with power and authority to teach, without prescribing to them what they shall teach and how, and tying her faith and order upon them by special vows and pledges; thus taking a guaranty against the misuse of her gifts in the very act of conferring them. To commission men as her agents, and still leave them free to act as they have a mind to, has never entered into her system, and is at war with the very life of it.

Certainly, we have from the outset regarded this project as altogether visionary and chimerical. We have not the slightest doubt, that if put to work it would be found utterly impracticable. Nor do we apprehend any likelihood of its being seriously attempted to be put to work: the Church has the instinct of self-preservation too strong for this. We were therefore glad to find the *Church Journal* saying last week, that if this "be considered as the sole end towards which the movement must lead, we do not wonder in the least that many men should shrink instinctively from having anything to do with it. We are free to confess that, were *this* to be the only possible result of success in the efforts now aroused, we should join the opponents at once, and be as loud and lusty in our antagonism as any."

Where, then, is the use of any solicitude or worryment about the matter? Because the scheme is not so chimerical but that it is likely to be, and indeed has been, made the occasion of what we regard as very unnecessary and very unwholesome agitations. Have we yet to learn, that projects, though ever so chimerical, may be very dangerous notwithstanding? On the back of this scheme, it has been argued and complained, and that even by those who, it seems, have no mind to the scheme itself, that it is the fault of the Church herself that so many men have gone out or stayed out of her communion and fellowship. We have been as good as told, of late, that if the Church really be what and whence she claims to be, she ought to show this so clearly that men cannot choose but see and own it; that the divinity of her origin and constitution should be manifested by bringing men to the recognition of her titles, by taking from them the will and spirit of resistance to her claims, and making them submit willingly to her sway. Perhaps it was not duly considered that this argument would hold equally good against Christianity itself. We say, not duly considered, for we cannot suppose any to be ignorant how infidelity has been wont to urge, that the Gospel does not *in fact* prove equal to its proper end, which it should do, if it be the divinely-appointed means; that, while professing to be ordained and given for the saving of men, it has ever found very great difficulty in making men willing to be saved; that, though claiming to be the power of GOD and the wisdom of GOD for the salvation of men, still it does not make good that claim by procuring itself to be believed and obeyed.

So that to charge the Church with inefficiency because all are not in her communion who might be, is all one at bottom as blaming Christianity that all men do not embrace its propositions on first hearing them. Certainly we must be excused from giving any quarter to a principle which thus makes vulgar success the test and measure of the Church's rectitude and efficiency. That she is full of life and of operative virtue, is best shown, to our mind, in that she has to do something in order to gain something, and in that whatsoever enlargement she seeks has to be by growth, not by bloating. Far be from her councils every project and every process that would conciliate and draw men into her, by giving up her means and powers of benefitting them when there. If, as hath often, not to say always, been the case, men go out or stay out from her pale because of those very means and powers, this is no more than was true of her Divine Founder, who was "despised and rejected of men" for those very qualities which rendered Him most needful to them.

As a specimen of the style of argument in question, we may not unaptly quote the following from the *Church Journal* of July the 27th: "We are strongly of opinion that there has been no organised secession directly from the Church, which, by a judicious concession involving no yielding of essential principle, might not have been made, from the first, a most useful stimulus of increased life and strength *in* the Church; rather than to be driven out, as was the case, an indignant and vindictive enemy, thirsting for war to the knife against an unnatural Mother, who showed herself hopelessly destitute of all feeling for her most earnest and laborious children." It is clear enough from the context that this sweeping sentence was pointed at none other than the Church of England and her offshoots since the Reformation. What the writer meant by "*organised* secession," may be a little doubtful. Did he mean to include the great Puritan secession that took place in the first half of the seventeenth century? It can hardly be denied that that came as near being organised as any that has occured. Certainly, if that be not to be set down as an "organised secession," we know of none to which that term can be fitly or innocently applied.

Now, every one at all read in the history of that secession must know, that one of the points most rigidly insisted on by the Puritans was, that the nine Lambeth Articles should be incorporated with the Church's standards. It is perfectly notorious, that they made it a *sine qua non* of their continuance in the Church, that she should take those into the place of highest authority, and bind them upon her clergy with all the strength of the "Solemn League and Covenant." Those famous Articles are the very quintessence of Calvanism,—Calvanism boiled down and concentrated to the last degree of intensity and virulence. They have since been repudiated, virtually, if not formally, by those very bodies which took them as their basis, and justified their desertion of the Church chiefly on the ground of her refusing to incorporate them with her foundation. Had the Church taken them into her system, they would have been as a flood of poison coursing through her veins. The event has proved that those bodies could throw off the virulence with comparative ease, from the very fact of their structure being comparatively loose and unknit, full of shakes and breaches, through which they might let out anything, or let in anything as they pleased, or as the necessities of self-preservation required. Such an infusion would needs have been all the more fatal to the life of the Church, forasmuch as her structure is better timbered, and more closely and firmly jointed; her very tenacity of whatsoever she has once taken into her system thus causing her to be eaten up by a disease, which those bodies would long since have died of, but for an original sin of looseness and versatility in their constitution.

Truly, then, we should hope that the blame of that secession will not be laid at the door of the Church. What, where would she have been now, if she had then let out enough of her life-blood to quench the burnings of that old theological lust? Can it be supposed that any "*judicious* concession" would have composed that raging fever of discontent, that long and tearing paroxysm of self-will, and made it "a most useful stimulus of increased life and strength *in* the Church?" That the Church did *not* concede the points most insisted on as the ground of that "organised secession," is probably one of the main reasons that she now lives to be called an "unnatural Mother" by one of her sons,—will not say an unnatural son, for we cannot but hope and believe that the language escaped from him in an excited and unguarded moment; a thing which, from our own experience in the hurry of editorial work, we can well enough understand. Be that as it may, it can scarce be amiss to suggest whether the fact of children deserting and making war against their mother be not quite as apt to prove unnaturalness in them as in her. To dismiss this point, if we had read the above-quoted sentence in the *Episcopal Recorder*, (where we did read one not long since very like it, only not quite so strong,) we should have taken it as indicating or betraying a deep-rooted and inveterate disloyalty to the Church.

We have spoken of the project in hand as being made the occasion of needless and hurtful agitation, even by those who have no faith in the project itself. They think the scheme safe, because it is so utterly impracticable. And they hail the proposing of it with joy, because, while itself too chimerical to be dangerous, it opens a door and supplies a motive for agitating other schemes looking to the same purpose. Their minds have got fixed, apparently, in the belief that the Church is possessed with some terrible disease,—a sort of dry-rot, we suppose;—and, though holding that the specific remedy proposed would be worse than the disease, yet they are delighted with it on the whole, as thinking it may do great good by serving to convince us of that disease, and so to set us in quest of other more suitable remedies. A strange reason, truly, for applauding a given prescription, that, though itself would be fatal to the patient, still it may be used as the means of penetrating him and his friends with the necessity of some other prescription, nobody can tell what, to the saving of his life!

The point, then, on which the argument turns is the great desirableness of our being persuaded that the Church is in fact frightfully diseased, and that this disease is what keeps people from flocking to her altars, and enrolling themselves of her membership. They hold it to be of the highest concernment, that we should believe and know it to be the Church's own fault that so many stand aloof from her; and that, if she were really and truly what she ought to be, men would be forward to recognise and confess the fact, and to act accordingly. And so the Church is to be made what she should be, by first arguing and agitating away our confidence in her as she is.

Here, then, it seems plain enough, that the end which these agitators are working for, and are so anxious to reach as to find cause of joy in any means, no matter how unfit or how perilous in themselves, that may be proposed for reaching it,—that this their end is, to hasten and swell the influx of people into the Church.

So then, the fact of people's not coming into the Church faster is taken as proof that she is ridden with some dreadful disease. Is it not clear, then, that the believers in this disease, though they see no virtue in the remedy proposed, will be satisfied with no remedy but what shall have the effect of gathering crowds of people into the Church? What is this but making popularity abroad, or acceptableness to those without her pale, the test and measure of the Church's health? So that the end and purpose of all this remedy-mongering is to be simply the making of many proselytes to the communion of the Church. Now, to our mind, the very proposing of such an end is enough of itself to vitiate and disqualify the choice of means. In other words, it is an end which, in our poor judgment, ought not to be proposed, and which can hardly be pursued by lawful and innocent means. For, however this or that project may be refused, the thing will almost unavoidably issue in some scheme that looks to a mere nominal aggregation of people to the Church, to the at least comparative neglect of any corresponding mental, moral, or doctrinal assimilation. And this is what we mean when we speak of making the Church attractive to those without, by stripping her of those very means and qualities which would most enable her to benefit them after having drawn them within her circle. In shost, the whole thing seems to proceed by an inversion of purposes: in its very principle, it contemplates success by a process of assimilating the Church to the people who now reject her, instead of working and providing as far as may be for the assimilating of them to her; and its most natural and legitimate result would be, to leave little or nothing in the Church for them to be assimilated to.

Now, we do not believe at all in the existence of the alleged disease, and therefore we anticipate no good, but much evil, from persuading men of its existence. And as for the fact from which that disease is inferred, we think it may be and probably is in reality a symptom of health; inasmuch as it proves that membership of the Church involves something else than a change of place and of external relation. Certainly, we are far from thinking the Church to be perfect; and we are equally far from supposing that people would take to her any the faster, or stick to her any the closer, if she were perfect. When people go out or stay out of her communion, we verily believe it to mainly because of some fault in themselves; and before we can listen to any project of change with a view to reconcile them, we must be well assured that the real obstacles to their coming lie in her, and not in their own minds; that their entrance is not hindered by virtue of something in them which renders them unfit for her membership, and incapable of being benefitted by it.

We hold, that in every right view of the matter, the Church will best consult both for her interest and her duty by taking the best possible care of her own, and by doing the utmost that she possibly can for their good. And we make no sort of doubt, that in the long run she will prove attractive and powerful on those without, in proportion as she makes those what they should be, who are within. We would indeed have her always enterprising and on the alert, ever pushing forward whenever she can find or make an open field, or wherever there is any work to be done. We would that all men were gathered into her bosom; but we desire this for their sake, not for hers, and because we fully believe they would take to her and love her, if they were what they ought to be: in other words, the disease is in them, and not in her, that keeps them from her; and we would not have her gain them at the expense of her ability to cure them. Unquestionably, her first and chiefest concern should be for those already within her fold; the drawing of others in must be kept secondary to this; and any scheme or course of action which would virtually erect such external progress into the leading and paramount aim cannot but prove in the end a fatal mistake. Not by any means but that the Church should do all that she can, without sacrifice of principle or character, and without neglecting her proper work at home or parting with any of her well-tried means of performing it, to stand well and to make headway with those beyond her circle. And certainly the best way to secure reputation among those without is, not by a proud defiance of their opinion, but by doing well at home, and by guiding her internal action in such a manner as that external opinion may in the end be securely defied, from having been previously respected; the main procuring cause and strongest argument of which respect will needs grow by keeping true to herself. And, at all events, when she shall take up the principle of caring more for the increase of her numbers, than for the reasons of their coming and for what they are after they have come; whatsoever enlargement may follow from such a course will in our judgment prove something else then freedom from disease.

We have not yet done with the subject, but must reserve the rest for a future occasion.

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WE CHEERFULLY give to our brother or brethren of the *Episcopal Recorder* the benefit of the following disclaimer; hoping that our correspondent, if he have been led into any error, will do the handsome thing. As for the Bishops of OXFORD and EXETER, we can well understand how their honest feelings as Englishmen should prevent them from seeing the matter as we have a right to see it. The bias of an honourable patriotism will account for their course: we presume our brother or brethren aforesaid, in taking the same course, would hardly plead the same motives. The present contest of England, so far as it has any religious bearings, seems to us in the interest of Romanism, which, in our view, and, we hope, in the *Recorder's* also, is many degrees worse than Russianism. For our part, we confess great reluctance to seeing glorious old England flogged, unless when she gets into a tussle with us: still, so far as we have any judgment in the matter, which, by the way, is not very far, we wish she had kept out of the Eastern scrape, and we are apt to think she will wish so too, before she gets through with it. We trust our brother or brethren aforesaid will see by this time that our own views are not so clear in this question but that we can very well refer his or their difference from us to honourable and intelligent conviction. We have never, we believe, expressed any decided opinion on the merits of the war, and are quite sure that we do not know enough about it to warrant us in doing so. All that we can do in the matter is to pray—"That it may please Thee to give to all nations unity, peace, and concord;" and we doubt not that the *Recorder* will heartily respond—"We beseech Thee to hear us, good LORD."

THE TURKS AND THE N. Y. CHURCHMAN.—A correspondent of the *N. Y. Churchman*—probably the same on whose Anti-Anglican views, as expressed in the *Gospel Messenger*, on the Anglo-Russian war we have had occasion to comment—informs the former paper that the *Episcopal Recorder* was lately "found contending that the Turks were better friends to Christianity than the Greek Church." We invite either our contemporary or his correspondent to point out such an expression in our columns; and we do so with perfect frankness, for if found, we will retract it as inadvertently made, and as entirely inexpressive of our views. Earnestly do we hope for the fall of Moslemism, as one of the chief obstacles in the way of evangelical truth and of civil freedom; but at the same time with equal earnestness do we hope for the triumph of Anglican policy in the present conflict, as the best present instrumentality by which truth and freedom are to be obtained. In this hope our N. Y. contemporary will certainly not consider us as alone, when we enjoy in it the companionship—a rare one for us—of both Bishop PHILPOTTS and Bishop WILBERFORCE.

## THOUGHTS ON CURRENT EVENTS.

The session of the British Parliament is drawing to a close, new measures are no longer introduced, and those in which our readers are like to be interested have been disposed of. This curtails in some degree the number of events which it is proper for us to use as the subjects of our weekly remarks; but at the same time it furnishes us with material for present thought in observing the different modes in which the sessions of that body and of our own Congress are closed. At Washington, the whole business of the session is done within the last few days, without any pretence of deliberation, and in the most irregular manner. Bills which have been neglected, and are not in condition to be acted upon, are introduced as amendments to other bills, with which they have nothing to do but which, having advanced through more stages, are in condition to be hurried through before or at the very last moment. During the last three days, bills do not pass between the two Houses, and that is the time which is allowed for winding up the business of the session. In England, an usage founded on social customs has fixed the termination of the session of Parliament for the middle or latter end of August. The House of Lords have an order, which is, we believe, annually passed, that after the 25th of July no bill shall be read in their House a second time, unless it be of peculiar urgency. In every case the House decides for itself whether the character of the bill is such as to fall within the exception. Two or three cases of bills coming up from the Commons have been excepted this year, and there may, perhaps, be one or two more. Abundant time is thus given for winding up, and the measures at the close are as carefully discussed as those which are brought forward at the beginning of a session.

One great cause of this difference is the smaller number of speakers in Parliament on any particular question. This is the consequence of two deeper causes. One, that Parliament is a disciplined body, and acts according to certain self-imposed and generally unwritten rules. The other is that Parliament is a body really occupied in legislation. The real business of Congress, on the other hand, is electioneering, A member of Congress speaks, not to enlighten the House, but to give himself importance in the eyes of his constituents, and to bring himself before those of the party which has, or he hopes will soon have, the distribution of the public offices. All action in Congress is designed to affect the next Presidential election, which is really the great quadrennial distribution of office. There are a good many things done in Parliament with a view to produce a parallel effect, and almost all the speeches of the leaders of the opposition are designed to contribute to the removal of the Ministry, in order to make way for themselves. But the election of the prime-minister is not in the people, but in the House, and it is not a formal election. The House expresses its dissatisfaction with an administration most generally by the rejection of its measures; sometimes, although very rarely, by a direct vote of want of confidence. There is, then, no temptation for members to distinguish themselves by bringing forward popular measures. The opposition is strictly an opposition, and confines itself to opposing the measures of the administration, criticising their conduct, and in various ways endeavouring to bring them into discredit with the House and the public, but the opposition, as such, never opposes a measure.

All action is commenced either by some member of the administration, who is understood to act on behalf of his colleagues, or by some independent member, as the phrase is, who may be a supporter of the administration or of the opposition, but who, it is well understood, has no power to commit his party, and who generally withdraws his measure, if the administration declare their opinions too hostile to its adoption. There are in consequence fewer measures introduced and discussed than with us.

Those which are discussed receive quite as much real attention as in Congress, but call forth far fewer speeches. Speech-making has become the great evil of American legislative bodies. Nor do we seem to understand the best means of checking this *cacoethes loquendi.* Limiting the length of time which a speaker may occupy, and fixing peremptorily a moment at which questions should be taken, are American inventions, but rather awkward ones. The members of Congress have of late adopted another contrivance, which, looking at the theory of debate, is merely ludicrous, but which answers all the practical purposes for which members of Congress desire to speak. It is to print a speech which has never been delivered. It is the practice to ask permission of the House so to do; which insures the introduction of the document into the semi-official report of the debates.

Absurd as this seems in theory, it is practically desirable that it should be carried much farther than it is. It is probable that this would be done, but for the desire for long sessions, which is so extensively felt among the members of Congress. Trading politicians, as most of them are, desire to continue the session as long as possible, that they may have the greatest opportunity for intriguing with their brethren from other parts of the country. The intrigues among the wire-pullers who manage the voters at home, they can conduct by letters, since, at any rate, they could not directly appear in them. Another motive for desiring long sessions is presented by the dissipation of Washington, contrasted with the sobriety of deportment, which members would be obliged to assume at home, where domestic relations and public opinion would subject them to checks which do not exist at the seat of government. Another motive is the receipt of the daily pay which, far exceeding in amount the proceeds of the industry of many members in their home vocation, is rendered more necessary, by the delapidation of their affairs consequent on the continually returning canvasses and absences, which their position renders necessary. Long sessions are therefore really desired by the members of Congress, and they are therefore not likely to avail themselves of the convenient substitute for speaking of which we have spoken.

This is the more to be regretted, as it is the number and not the length of the speeches which constitutes the great evil. There are few subjects, we might say none, which cannot be fully explained in the course of a single speech. There are very few minds which can throw much additional light on a subject which has been thoroughly examined by men of even average ability. Every measure has its friends and its opponents. Of the former, the best informed is supposed to be him by whom it was originated. When he has explained his views, some person who dissents from them naturally produces his objections. This renders a reply necessary. Some other person then throws out an idea which has escaped both sides. But it is generally found that after three or four speeches on each side the subject is exhausted. When every argument and idea bearing upon the question has been produced, there is no occasion for any more speaking. What follows is mere repetition, and comes most frequently from those who know nothing of the matter, but what they have learned in the debate. Among them there will sometimes be found men of great powers of mind, who have digested what they have learned, and are able to reproduce it in new and more striking forms, and thus to impress it upon the minds of the hearers. But such men are rare, and their chief value is at the end of a long and prosy debate. The usefulness of such men arises out of the dreary debates in which men, who have no ideas of their own connected with the question, content themselves with reproducing those of others, which perhaps they do not understand, in the state, which the hackneyed quotation so happily describes as twice boiled cabbage. What is necessary to obviate the real difficulty is, to confine the discussion to two or three speakers on each side.

This effect is produced in the House of Commons by the observation of the customs or unwritten rules of the House. Every measure is said to be under the charge of the member who introduced it. This, if the measure be what is called a government bill—that is, which the ministry desire to see adopted—is the minister within whose peculiar department it falls. If it do not fall into any particular department and be important, it is introduced by the leader of the House, or if of lesser consequence, by some subordinate to whom it is assigned. The person who has charge of a bill is expected to attend to its progress through its various stages by making, or procuring to be made, all necessary motions, and by negotiating with the leader of the House, as to the periods at which it shall be taken up. When the debate comes on, it is his business to explain the measure, and to defend it against all comers. If he be an independent member, he has generally received the assistance of two or three friends; the opposition to it is conducted on similar principles. But these measures of independent members produce debates more nearly resembling those in an American deliberative body than any which occur in Parliament. If the measure be a government one, the person who has it in charge is aided by those members of the ministry who happen to be most conversant with the subject; and if the bill be important, or the leaders of the opposition interfere, by the leader of the House, who is supposed to understand everything. The attacks upon it are conducted by the leader of the opposition, who, like the leader of the House, is bound to understand all subjects, being the candidate for his succession. If the bill be of minor importance, the opposition is committed to some person who having filled, or desiring to fill, the office with which it is connected, has made himself connected with the subject. He finds assistance in the leader of the opposition, or in other persons, who are either in the same situation with himself, or possess an extensive acquaintance with political science. In any event, there are not generally more than three or four debates on a side. To this rule there are two exceptions: one is when the bill is opposed on two sets of opposite principles, which, during the present session, has not been an uncommon occurrence. The other, that certain persons, generally known as bores, occasionally interpose a few sentences expressing some favourite common-place or absurdity. But even with these exceptions, the number of speakers on a given question is far smaller than in an American political assembly, or even in the general convention of the Church. Yet no one doubts that everything which is necessary to the full understanding of a measure has always been said before the vote is taken.

Some advantage in the dispatch of business is derived from the existence of the singular office of leader of the House. As soon as Parliamentary government began to take favour, there arose out of the necessity of such cases the position of leaders of parties. The leader of the House has been developed out of the leader of the administration party. When the idea of the responsibility of the advisers of the Crown to the nation appeared, there appeared with it the idea of a prime minister primarily responsible, and to whom it was soon perceived that the selection of his colleagues must therefore belong. At first this office was considered to be generally connected with that of lord treasurer. The lord treasurer was in those days the financial minister, and the chancellor of the exchequer was his assistant. At the accession of the House of Brunswick it was determined to lay aside the office of lord treasurer, and that its duties should be performed by commissioners, of whom the first named is called the First Lord of the Treasury. This officer is supposed to succeed the lord treasurer as prime minister, while the functions of finance minister have devolved on his former assistant, the chancellor of the exchequer. The peculiar authority over taxation which has been acquired by the House of Commons has given rise to the unwritten rule, that the chancellor of the exchequer, as financial minister, must always be a member of that House. The arrangement by which the treasury was put into commission was probably in part intended to enable a commoner to become prime minister. This was effected by uniting the officer of first lord and chancellor of the exchequer in the person of a commoner, who was of course the leader of his own party in the House. When a peer was first lord, the men of brilliant talents, who were competent to act as party leaders, commonly declined the laborious office of chancellor of the exchequer, and took that of one of the secretaries of state. In our own time, the practice has originated of commoners who had attained to the position of first lord, delegating the financial department to a subordinate chancellor of the exchequer, reserving the leadership of the party to themselves. The last change was made by its present ministry, who delegated the leadership to Lord John Russell, at first without an office, and afterwards with an office of dignity and profit, but no great political importance, never before held by a commoner.

The office of leader of the House is something different from that of leader of the administration party, although developed from it, and, as yet always held by the same person. Its duties consist in arranging the order of business, deciding when all bills shall be taken, and disposing of a number of other little but important matters. These powers, which arise out of and are regulated by unwritten rules, had their origin, when the prime ministers sat in the House of Commons, had charge of the national finances and led the ministerial party. Such a person could always command a majority on any unimportant question, or he could not have the Parliamentary strength necessary for his position. He was there allowed to regulate, without a vote, the proceedings of the House, which he could always regulate by a vote. The arrangement was found convenient; and is now continued in favour of the representative of the administration, who is designated not by any formal commission or appointment, but by an informal agreement between the prime minister and his colleagues. This informal appointment is announced informally in the newspapers, and the evidence of its existence is confirmed by the new leader's taking a particular seat in the House which custom has appropriated to the holder of his somewhat anomalous office. H. D. E.

*Baltimore*, August 28, 1854.

*For The Churchman.*

## A VISIT TO LOUDON, TENNESSEE.

During the last month we visited, in company with the Rev. David Pise, the town of Loudon, Tenn., the field of labour occupied by that devoted missionary of the Church, the Rev. J. L. Gay. As this mission is one that has recently attracted considerable attention, some account of our visit may not be unacceptable to your readers.

Loudon is situated on the Tennessee river, at the point where the "East Tennessee and Georgia railroad" crosses that stream. The location is picturesque, and the surrounding scenery beautiful in the extreme. The town has been built up since the year 1851; it has grown rapidly and promises to become a place of considerable importance. The river trade has been concentrated at this point, and has done, and must continue to do, much towards the prosperity and growth of the town. The Rev. Mr. Gay, always on the alert to seize every opportunity for the advancement of the Church, came to this place while yet the land-company was parcelling off the town, and prepared to build a church, provided the land should be donated. He insisted that a full square of ground should be given; and so it was, with the exception of one share, belonging to a Cumberland Presbyterian minister, which was purchased.

The land was secured, and forthwith Mr. Gay proceeded to collect funds for the erection of his church. The cornerstone was laid in 1852, and the building is now ready for consecration. It is a gothic structure, seventy feet deep, substantially built of oak, with open roof and stained glass windows. The altar furniture is of walnut, as also the falling stool, lectern and stalls. A triplet window, beautiful with dove and cross, throws a subdued light upon the holy table. On the Sunday of our sojourn with Mr. Gay, the Rev. Mr. Pise preached morning and evening, the missionary reading the service. The congregation was large and attentive, and as it was made up of men mostly unaccustomed to the Church service, Mr. Gay explained the service in a plain and very impressive manner. The effect was to interest the congregation, so that from simple spectators, they became interested participants, and joined heartily in the service. In addition to the Church, Mr. Gay has also erected a small but conveniently-arranged parsonage, in which the missionary family are living, though the house is still in an unfinished condition. He has devoted all the means he has thus far been able to collect towards the completion of the church, preferring the beauty of God's house to the comfort of his own. At a low estimate, the grounds, church and parsonage at Loudon may be valued at $4000. This has been gathered by the energy of one devoted man, who, heart and soul, has given himself to the cause of Christ's holy Catholic Church in this long-barren and unpromising field of labour.

His efforts have not all been confined to Loudon. He has built another church at the "Mouth of Tellieo," which is now ready for consecration. This church is built of brick, with marble drepings, stained glass windows, oaken ceiling and furniture, and together with the lot on which it stands is of about the same value as the church at Loudon. Mr. Gay has also underway a church at Ducktown, in Polk county, in the neighbourhood of the recently discovered copper mines, which are now, and for years to come will yield the most valuable ores in great quantities. The plan for this church is simple and tasteful. The object is to put up, as soon as may be, a neat structure that shall accommodate the miners and others in the district. It will seat three hundred, and cost about $1,500. In addition, Mr. Gay has secured a church lot at Athens, valued at $200, one at Cleveland, about $300, and another at Charleston, valued at $200: making, in all, property amounting to $10,000 secured to the Church. Now when it is known that the field of this missionary extends over a district of country about fifty by one hundred miles in extent, and that he has not only carried on the building operations, but has officiated at Loudon, Ducktown, Charleston, Montvale Springs, Cleveland, &c., it will be very evident that his labours have been neither few, light, nor unprofitable. Will not the success which has crowned his efforts encourage others to struggle on, until, by God's blessing, they accomplish God's work? On the Sunday of our visit, the Rev. Mr. Pise preached an admirable discourse from the text "Escape for thy life," and never was sermon so universally heeded, for the cholera, which had made its appearance in the town a day or two before our arrival, spread such a panic that in a short time the place was nearly depopulated. The Methodist and Cumberland Presbyterian ministers,—the only preachers living in the place,—fled in haste and left our devoted friend to the severe and mournful labour of visiting the sick and burying the dead. Firm and unwavering in the service of his Master, this true shepherd of Christ's flock devoted himself night and day to the poor, the sick, and the dying.

Holy Scripture says, "He that is an hireling, and not the shepherd, *whose own the sheep are not*, seeth the wolf coming and leaveth the sheep and fleeth." Not so with the true shepherd, his life is given for the sheep, and he "is not afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." The cholera, we are happy to say, has since disappeared from Loudon. The labours of a self-denying missionary cannot be appreciated in his own day and generation, for he emphatically labours for those who are to come after him. The pioneer missionary of the Church always labours in a hard field. Under the most favourable circumstances he has to dispel the mists of prejudice and attract the regards and admiration of men to consistent standards of faith and devotion; and when we see a man yielding himself, body and soul, to the cause of Christ and the Church, labouring in season and out of season, crucifying himself to the world that he may bring forth the peaceable fruits of righteousness,—we feel that we may appeal with some hope of success to the liberality of Christians to help forward his labours. And we do thus appeal to all who love the Redeemer's kingdom to contribute of their abundance to the forwarding of the labours of the devoted servant of Christ of whom we have written. Whoever may be disposed to contribute to this most interesting and important mission, can forward their contributions to Messrs. Swords & Stanford, New York. Laic.

The Late Mrs. Southey.—The *Times* announces the death on the 20th inst. of one of the most accomplished writers of our time, Caroline Southey, (*nee* Bowles,) the widow of the late Robert Southey. The notice, however, brief as it is, is full of errors. Caroline Bowles was the intimate friend of the late William Lisle Bowles, Canon of Salisbury Cathedral, but, although his namesake. was in in no way related to him. Her acquaintance both with Southey and Bowles originated in their admiration of her early writings, some of which her late husband reviewed in the *Quarterly Review* twenty years ago. Her first adventures in literature, "Ellen Fitzarthur," a poem, and "The Widow's Tale and other Poems," were most cordially welcomed in those notices. For more than a quarter of a century, Caroline Bowles was one of the most esteemed contributors to *Blackwood's Magazine;* and in that publication it was that her "Chapters on Churchyards," afterwards reprinted in two volumes, and lately in one, were first introduced to the public. Her next volume was entitled "Solitary Hours," a collection of sketches in prose and verse; and her last separate work was "The Birth-day, with other Poems." Caroline Bowles was warmly esteemed by Coleridge, Crabbe, Wordsworth, Wilson, and in fact by all the "better brothers," to whom her writings had made her known. Her marriage to Robert Southey took place about a year and a half after his first wife's death. This union, which was the result of a friendship of many years' standing, was not attended by any pecuniary advantage to her. She brought her husband an income from funded property of some £200 per annum, and on his death received by his will only £100, since increased by a pension of £200 from the Civil List. About two years ago Mrs. Southey began to arrange her writings for a collected edition; of which her long illness has probably prevented the completion. During the brief period of her marriage she attended upon her husband with the most unremitting solicitude, amid many and painful discouragements. The animus displayed towards her by Mr. Cuthbert Southey, in his life and correspondence of his father, was too marked to escape public notice; but the injustice was in some respects repaired by the affectionate regard of other members of her husband's family. Mrs. Southey had received herself, or collected from friends, a great number of Southey's letters, which it was originally her intention to introduce in a memoir. The whole of these papers are bequeathed to the Rev. Mr. Warter, the husband of Southey's daughter, Edith, and the editor of his "Doctor" and "Common Place Book." The best part of Southey's correspondence still remains unpublished, and would furnish materials for a series of very interesting volumes. Mrs. Southey resided for many years, before and after her marriage, at Buckland, near Lymington, Hants.

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Death of Little Children.—If there be a connecting link between earth and heaven, it is little children. The most depraved are melted into contrition before their innocent prattling, and even the wild eyes of the lunatic grow subdued and are filled with tears when they gaze upon these gentle spirits, which, like birds of heavenly plumage, do not seem to have been intended for this world of sin and shame. If they thus appear to those uninterested in them, except so far as they seem to be the embodiment of purity, how much more deeply seated must be the feeling of parents, who view them with those sentiments of love and responsibility which are the ornaments of their station. There are other afflictions which strike more deeply, and which fix a more durable sorrow in the mind, than the death of one of these little ones; but there is none which lacerates a parent's heart, for the time, so keenly. There is something which cannot fail to touch even the most uninterested in the illness of a little child. It suffers so meekly, and struggles with the King of Terrors in such placid resignation, that the heart of the beholder is melted to tenderness. To parents, as they watch the last flickering breath of the beloved one, and see the moment that the pale hue of death settles inevitably upon the lips, there comes an anguish that is unspeakable. It is not the selfish sorrow over one who is bound to them by ties of worldly interest, for in the death of a child they lose nothing that could add to temporal prosperity. Often in the case of the poor, it is one less mouth to feed, one less body to clothe; yet the grief is not less poignant, or the wound less severe. The sorrow they experience comes from the heart. There is no taint of sin in the parent's grief for the death of an infant. They watched without a murmur over its little couch while disease was doing its work; and when it stretched forth its tiny hands imploringly for relief, how keen was their anguish that they could not administer to its necessities? The fell destroyer, which smote over 10,000 children in this city, under two years of age, last year, had marked it for his own. The feeble breath grew more inconstant; the little hand was raised less frequently for aid; and finally it sank back upon its pillow—dead. The vital spark had fled. The mother sits by its lifeless form, buries her face in her hands, and weeps. It is the only relief she can find. The father may be away to his business. He knows not that the little prattler, which always greeted his return with such unbounded joy, is no more. He fondly hopes it will recover; but that evening, when he return from his daily labours, he sees tied upon the knob of the door-bell a white cloth. It is the emblem of the loss of a pure and unspotted spirit, which has been called to a home beyond the skies. He enters the house; but all is as still as the grave. There is a gloomy atmosphere around him, and he feels that he is in the halls of death. Not a word is spoken; for what is so expressive of sorrow as silence? He hears only a feeble sob from the mother, and sees naught but the lifeless form of his child; all else seems unworthy of notice.

They bury the little one where the wild flowers grow, and soon over its grave is growing the greensward of the valley. After their grief has subsided, they would not call their loved one back, for they know too well that, innocent as it was, it could not always have remained so, had it been forced to live in this world of sin and shame. There are consolations for every affliction, and this is one which appeals most strongly to parents' hearts. While all the instincts of their nature force them to weep over the loss of the bud which has been nipped by an untimely frost, they yet must feel thankful, when looking at the trials which beset the living, that it has been transplanted to a more genial clime, where it may grow and expand, and inhale the healthful breezes of a celestial clime.—*New York Sunday Times.*

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Foster in Society.—When Robert Hall returned to Bristol to spend his last years in the scene of his early ministry, none more rejoiced in this event than John Foster. The Rev. W. Anderson, who became classical and mathematical tutor in Bristol College in 1825, was also a great accession to his social enjoyment. A more exciting intellectual treat could scarcely be desired than to meet these three in hard, downright, vigorous talk. None knew better how to "work a conversation." Foster writes to a friend: "He is a vastly acute and doggedly intellectual fellow, that Anderson, and is intrepid enough not to have the slightest fear of the great man. I stand greatly in awe of him, but shall sometimes venture within reach of his talents, which are certainly of the royal tiger kind." Foster regularly attended Hall's ministry every Sabbath evening, when not himself occupied in preaching, and found it, "whatever it be in point of religious profit, a high intellectual luxury." They were often in each other's company, each having for each a profound and cordial admiration. Hall was fond of society as a soothing relaxation; Foster, as a means of mental excitement; and Anderson, with both as a conversational associate, was "your man *all round.*" All three were deeply interested in Bristol College, their Alma Mater. The students were therefore often invited to be present when these intellectual gladiators entered the arena. The memory of these scenes of many a "long stout evening's talk," in which was duly intermingled the "animated No," will be cherished to our latest day. We recollect once meeting Foster at Mr. Hall's. A large party was present, amd the two great men, the primary attraction of the evening, were in high spirits. In the course of conversation Hall was maintaining, with great earnestness, that he had no memory; that he could "remember nothing in past time"—illustrating his hyperbole with great beauty and plausibility A lady present expresed her surprise; and, as a proof that Mr. Hall had a tolerably good memory, mentioned that she had heard him preach many years ago, and she had recently heard him preach the very same sermon. Mr. Hall first admitted the fact, but denied the inference. When a particular topic presents itself to the mind, it brings with it its train of thought, mode of illustration, and even the very words in which it is clothed—so that though the sermons might be the same it did not prove, he maintained, that he had any memory. He then left this ground, and insisted that the sermons were not the same; he knew they were not the same, and could not be so. Mr. Foster was sitting opposite, listening to the discussion. At length he said, "Mr. Hall, you *know*, do you, that the sermons were not the same?" "Yes, Sir," was the reply, "they were *not* the same; I *know* they were not." "*And, Mr. Hall, you have no memory!*" he slowly and firmly retorted. At a glance the "eloquent orator" saw where he was. His cheek flushed, his eye flashed, and his lips poured forth a torrent of burning declamation. Foster sat imperturbed till the volcano was quiet; then dryly said, "You *know*, Mr. Hall that the sermons were not the same."—*Scottish Review.*

* * *

Method.—A lady was complimenting a clergyman on the fact that she could always recollect and recite more of his sermons than those of any other minister she was in the habit of hearing. She could not account for this, but thought the fact worthy of observation. The reverend gentleman remarked that he could explain the cause. "I happen," he said, "to make a particular point of classifying my topics; it is a hobby of mine to do so, and therefore I never compose a sermon without first settling the relationship and order of my arguments and illustrations. Suppose, madam, your servant was starting for town, and you were obliged hastily to instruct her about a few small purchases, not having time to write down the items; and suppose you said, 'Be sure to bring some tea, and also some soap and coffee too, by-the-bye; and some powder blue; and don't forget to bring a few light-cakes, and a little starch and some sugar; and, now I think of it, soda'—you would not be surprised if her memory failed her with regard to one or two of the articles. But if your commission ran thus:—'Now, Mary, to-morrow we are going to have some friends to tea, therefore bring a supply of tea, and coffee, and sugar, and light-cakes; and next day, you know, is washing day, so that we shall need soap, soda, and powder blue, and starch; it is most likely that she would retain your orders as easily as you retain my sermon."

* * *

Allston.—Soon after Allston's marriage with his first wife, the sister of the late Dr. Channing, he made his second visit to Europe. After a residence there of a little more than a year, his pecuniary wants became very pressing and urgent—more so than at any other period of his life. On one of these occasions, as he himself used to narrate the event, he was in his studio, reflecting with a feeling of almost desperation upon his condition. His conscience seemed to tell him that he had deserved his afflictions, and drawn them upon himself, by his want of due gratitude for past favours from heaven. His heart, all at once, seemed filled with the hope that God would listen to his prayers, if he would offer up his direct expressions of penitence, and ask for divine aid. He accordingly locked his door, withdrew to a corner of the room, threw himself upon his knees, and prayed for a loaf of bread for himself and his wife. While thus employed, a knock was heard at the door. A feeling of momentary shame at being detected in this position, and a feeling of fear lest he might have been observed, iuduced him to hasten and open the door A stranger inquired for Mr. Allston. He was anxious to learn who was the fortunate purchaser of the painting of "Angel Uriel," regarded by the artist as one of his master-pieces, and which had won the prize at the exhibition of the Academy. He was told that it had not been sold.

"Can it be possible? Not sold? Where is it to be had?" "In this very room. Here it is," producing the painting from the corner, and wiping off the dust. "It is for sale—but its value has never yet, to my idea of its worth, been adequately appreciated—and I would not part with it." "What is its price?" "I have done affixing any nominal sum. I have always, so far, exceeded my offers. I leave it for you to name the price." "Will four hundred pounds be an adequate recompense?" "It is more than I have ever asked for it." "Then the painting is mine." The stranger introduced himself as the Marquis of Stafford; and he became, from that moment, one of the warmest friends of Mr. Allston. By him Mr. A. was introduced to the society of the nobility and gentry; and he became one of the most favoured among the many gifted minds that adorned the circle, in which he was never fond of appearing often. The instantaneous relief thus offered by the liberality of this noble visitor, was always regarded by Allston as a direct answer to his prayer, and it made a deep impression upon his mind. To this event he was ever after wont to attribute the increase of devotional feelings which became a prominent trait in his character.

* * *

Pestilences at Various Periods.—In more than one quarter it has been remarked, that the fever at New Orleans equals, if it does not surpass all former pestilences in its mortality. This, however, is a mistake. A notice of some of the most remarkable epidemics will refute the error.

The first pestilence of which we have a detailed account is that recorded by Thucydides, and which visited Athens about four hundred and thirty years before the Christian era. It appears to have been identical in kind with the great plague of London in 1666, the accounts written of the one applying almost exactly to the other. The mortality which attended it seems almost incredible. It was followed at uneven periods, by other visitations of pestilence, which swept off millions of the human race at Rome, Egypt, Syria, and finally Constantinople. Gibbon relates that in the reign of Justinian, A. D. 527, a plague devasted the empire for fifty-two years. During a portion of this time, when Constantinople was visited by the epidemic ten thousand persons died daily. Two centuries later, two hundred thousand persons were carried off, in that capital, by another visitation of the plague. In the earlier visitation many smalller cities were depopulated by it. Whole districts, devoted to agriculture, were abandoned, the harvest being left to wither on the ground. Gibbon computes the entire mortality, during the fifty-two years of plague, at one hundred millions.

During the middle ages, the plague swept over Europe several times, with frightful violence. Bocaccio has left a vivid narrative of its appearance at Florence, about the middle of the fourteenth century. It bore the name of the "Black Death," and closely resembled the old plague of Athens. Visiting England, it swept off fifty thousand inhabitants of London alone, though the British capital had not, at that time, probably more than two hundred thousand inhabitants. Fifty years later the plague appeared again in London, when thirty thousand persons perished of it within a twelvemonth. In 1517, an epidemic called the "Sweating Sickness" broke out in Europe, and extending to England, deprived the principal towns, according to Stowe, of half of their inhabitants. In 1603, nearly forty thousand persons died of plague in London. About the same period, Constantinople is said to have lost two hundred thousand of its inhabitants by the same disease. As the age of official statistics had not yet arisen, these numbers may have been occasionally exaggerated; but the very vastness of the estimates, even if but approximations, proves the frightful rate of mortality. It is to be regretted that we have not more exact accounts of these epidemics. so as to be able to determine whether they were identical in character, as the best medical writers conjecture, or really different, as their names imply.

We now come to the pestilence which devastated London in 1665, and which is commonly known as "The Great Plague." It does not appear, after all, to have been as fatal as many which preceded it; and really owes its pre-eminence to the vivid descriptions left of it. This epidemic appeared in September, 1664, and after lingering all winter, began to rage violently as early as May. The summer set in unusually hot. In the week ending 13th of June, 112 had died of the disease; the next week the number rose to 168; the next to 367; and the next to 470. Macaulay computes the population of London at this time, at about half a million. By the middle of July, however, two hundred thousand had fled to the country. The pestilence now began to increase with appalling rapidity. The deaths for the week ending with the 1st of August were 2,010, and they rose steadily in numbers till the 5th of September, having reached, for the week ending with that date, 6,988. The week following there were 6,544 deaths; the week after that 7,165; and the next week 5,533. The pestilence now rapidly abated. The mortality for the ensuing five weeks was, respectively, 4,528, 4,327, 2,665, 1,421, and 1,031. By the 5th of December, the weekly deaths from the plague had fallen to 210. This, after the awful mortality which had preceded it, was considered a trifle; the fugitives consequently returned to town, and business was generally resumed.—*Philadelphia Ledger.*

* * *

A Spider's Web.—On stepping out of the house, my attention was attracted by a spider's web covering the whole of a large lemon-tree nearly. The tree was oval and well shaped; and the web was thrown over it in the most artistic manner, and with the finest effect. Broad flat cords were stretched out, like the cords of a tent, from its circumference to the neighbouring bushes; and it looked as if some genius of the lamp, at the command of its master, had exhausted taste and skill to cover with this delicate drapery the rich-looking fruit beneath. I think the web would have measured full ten yards in diameter.—Henderson's *Valley of the Amazon.*

## THE WORLD ABROAD.

**England.**—The news by the *Asia* is brief in its details, but of considerable importance as touching upon those important operations in the East which we mentioned last week, and which are the first of those aggressive movements by which the power of Russia is to be crippled and humbled. The English Parliament has been the scence of another of those discussions in which the war policy of the Government is severely scanned and as warmly defended. On this occasion the strictures and complaints of the Marquis of Clanricade called up the Earl of Clarendon, whose clear and forcible exposition of the past, present, and future of the war operations, would be more acceptable without that portion which is devoted to the defence of the Austrian policy. We have too little faith in that Government to think its aims and purposes any more consistent or straightforward than self-interest or circumstances force them to be. Lord Clarendon represents things in the East as only just now brought into a position to enable the allied forces to push forward those operations which were long ago projected. To the charge of the profitless inactivity of the Baltic fleet, he replies by pointing out the free and uninterrupted commerce enjoyed by English vessels, and the destruction of the commerce of Russia, by the presence of that fleet in the Baltic and the helpless blockade in which it holds the Russian vessels of war. From the consequent pressure upon the the Russian people he hopes a diversion of public opinion in favour of peace. The Bill forbidding British subjects to trade in Russian securities has been read a third time in the House of Lords. Cholera was prevalent in Liverpool, and was on the increase. The weather in England has been very fine.

**Spain.**—The state of Spanish affairs is not any more hopeful. An attempt of Espartero to get Queen Christina quietly out of the country was defeated by the populace. Her carriage was stopped and her departure forbidden until she disgorged the treasure of which she spoiled the people. An article in the Madrid *Tribune* of the 4th makes her spoliations amount to Seventy-one millions of reals, and the probility is that she will be impeached before the Cortes and made to restore. The dissensions to be expected in so heterogeneous a Ministry as the present begin already to appear.

**Germany.**—The King of Saxony was killed on the 9th inst. near Innspruck, by the overturning of his carriage. Prince John, brother of the late King, has issued a proclamation, which is countersigned by the Ministers, announing his accession.

**Russia and Turkey.**—The aspect of things in the East is so much modified by the view we may choose to take of the Austrian intentions, that it is scarcely possible to form a correct judgment upon the present, or predict the future. The Czar has officially announced to the Vienna cabinet his intention to withdraw his troops from Moldavia as well as Wallachia, thus completely evacuating the Principalities. Whether this step has been dictated by the necessity of increasing the defence of the southern coast, where the Allies have threatened to make their first assault, or is designed merely to free Austria from her engagements with the coalition, and thus leave her at liberty to pursue her sinister aims, is difficult to determine. This notification from the Czar immediately arrested the march of the Austrian troops on their way to Gallicia, Transylvania, and Bukovina. Whether the retirement of the Russians, which is effected in perfect order, would stop behind the Sereth or the Pruth, was not known. Omer Pacha has crossed the Danube with the main body of his army from Shumla and the neighbouring positions, and it is stated that 80,000 Turks are now in Wallachia. On the 27th and 28th July, a corps of 30,000 Turks crossed the river at Rassova and Silistria, which form the right of the army advancing on Bucharest, and, by the latest statement received from Vienna, the Turkish advanced guard entered Bucharest on the 7th of August. The course of the Danube, from Orsovo to Galatz, is now in possession of the Turks. Turkish accounts say that an invitation has been already sent by the Wallachian Boyards to Omar Pacha, and a loyal address voted to the Sultan.

Notwihstanding the announcement by the Russian envoy of this complete evacuation of the Principalities, Count Buol, the Austrian representative exchanged notes, on the 8th, with the representatives of France and England, to the effect that Austria, in common with France and England, continued to look steadily for the guarantees to be exacted from Russia, to prevent a recurrence of the difficulties which have troubled the peace of Europe; and Austria further pledges herself, until the complete re-establishment of peace, not to treat separately with the cabinet of St. Petersburg until such guarantee be obtained; in other words, Austria consents to insist on something more than the *status quo ante bellum.*

Meantime the Russian regiments in Bessarabia and Kherson are to move in all haste to the Crimea, while those in Moldavia will march to occupy their places.

Omer Pacha on entering Wallachia published a proclamation to the inhabitans stating that he did not intend to make that province a theatre of war. According to the *Trieste Zeitung*, a new convention has been made between Austria and the Porte, by virtue of which, the Austrian troops will be permitted to pass by way of Ragusa into the Turkish territory, should it be necessary to act against Montenegro.

Austria and Prussia are expected soon to propose to the Germanic Diet, that the federal contingent be placed on a war footing. Bavarian troops will, in case of need, occupy the Austrian provinces in Italy. The Vienna conference has not yet met. The Prussian army has not yet been "mobilised."

A telegraphic announcement states that 3,600 French troops have effected a lodgment in the island of Aland, and that an equal number have landed on the isthmus of Perekop, to prevent Russian reinforcements from reaching the Crimea. Sir Charles Napier was to attack Bomarsund at once, and a formidable expedition against Sebastopol was getting ready to embark at Varna. At the landing near Bomarsund, the Russians abandoned eight cannon. The cholera has broken out at Varna, and makes great havoc among the English troops. Gen. Dallouville, commanding a French division of cavalry, had died.

## NOTICES.

☞ The Rev. Dr. Hooker (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman.* Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

**The Annual Meeting** of the Corporation for the Relief of Widows and Orphans of Clergymen of the Protestant Episcopal Church of the State of New York, will be held in the Sunday-School room of St. John's chapel, New York city, on Tuesday, the 26th day of September, 1854, at 5 o'clock P. M.

F. W. DILLER, Sec'y,
Brooklyn, Aug. 22, 1854. Rector of St. Luke's ch., Brooklyn.

**Notice.**—The next Annual Convention of the Diocese of Vermont will be held in Trinity church, Rutland, on the 3d Wednesday (20th) of September next, GEO. B. MANSER, Secretary.

**Northern Convocation Meeting at Plattsburgh.**—Notice is hereby given to those who may wish to attend this meeting (on Tuesday the 12th of Sept.) and the Consecration of the new church at Champlain, that they may meet several of the Clergy on their way thither, by taking the train which leaves Troy for Whitehall at 7 o'clock P. M. on Monday, the 11th. The fare on the Boat will be half price to clergymen attending the Convocation. It is expected that the Bishops of Vermont and New Hampshire will be present—also some of the Canadian clergy. Clergymen attending will please carry their Robes.

**New York Bible and Common Prayer-Book and Protestant Episcopal Tract Societies.**—The Report at the close of the fiscal year of these Societies will exhibit a larger gratuitous delivery of Bibles, Testaments, Prayer-Books and Tracts of each respectively than the preceeding year.

The Treasurer and Agent will be especially gratified in having the ability to record an increased list of names of the charitably disposed subscribers, life members and patrons, and generous Church contributions, thereby enabling the Societies liberally to supply the increased calls that will be made upon them by the progressive extension of "The Church of the Living God the Pillar and ground of the Truth."

The early part of October will be the Anniversary.

THOS. C. BUTLER, Treasurer and Agent,
No. 55 East 13th street.

**Notice.**—St. Thomas' Church, Rev. Dr. Nevillve, Rector, will be opened for Divine worship on Sunday the 3d September, at 10½ A. M. and 3½ P. M. Sep 2—2t

## ADVERTISEMENTS.

**B. W. MERIAM,** at No. **342** Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for portraits.
Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street je3-1y-5h

**MISS HAINES** begs respectfully to give notice to her friends and the public that her school, No. 10 Gramercy Park, will reopen on Thursday, September 14.
Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co., No. 252 Broadway, or at Messrs. Doremus & Nixon, No. 21 Park Place. Applications for admission of pupils can be made by letter, addressed to Miss Haines, at her residence.
New York, July 5, 1854-jy15-8t

**COLLEGE OF ST. JAMES, MARYLAND.**—The Thirteenth annual session will commence on Monday, Oct 2d, when the duties of the COLLEGE and the GRAMMAR SCHOOL will be resumed. Charge for the whole session of ten months in either department, $300; payable semi-annually in advance. For copies of the register, or for fuller information, address the rector, the Rev. Dr. Kerfoot, College of St. James P. O. au12-8t

**RICHARDS KINGSLAND & CO.,** Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., **104** Chambers street, corner Church street, New York.
R. KINGSLAND, WM. H. ASH.

R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c For *unique and chaste design, beauty and variety of style* and *excellence of workmanship,* (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

**WM. D. BRIGGS,** WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. **158** Bowery, **five doors above Broome street,** New York
Watches of every description carefully repaired je10-1y-5

**JAMES,** HATTER, St. Nicholas Hotel, **525** Broadway.—The attention of the public is respectfully solicited to the hats made by the subscriber, whose personal attention is directed to fitting his customers a hat that will adapt itself perfectly to the proportion of the wearer. Caps for fishing, sporting, riding, travelling, evening, and opera. Paris felt hats in infinite variety, for travelling and the watering places. je3-6m-5

**WRIGHT & BAILEY,** Dealers in English and American Carpeting, Oil Cloths, Window Shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond street, N. Y.
AARON WRIGHT. [my27-1y-5] BENJ. F. BAILEY.

**GENTLEMEN'S FURNISHING GOODS.**—M. L. RANNEY, **723** Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27-1y-5

**MARBLE WORKS.**—S. KLABER, **160** Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my27-1y-5

**SCULPTURE.—N. Swezey,** SCULPTOR AND DESIGNER IN Monuments, **243** and **245** Bowery, corner of Third street, New York. my6-1y-5

**PETERSON & HUMPHREY,** Importers, and Dealers in
*Carpeting,*
*Oil Cloths,*
*Window Shades,*
*Druggets,*
*Table and Piano Covers, &c.*
No. **379** Broadway, corner White street, New York
G. F. PETERSON.
G. S. HUMPHREY. ap29-1y-5

**SHOW CASES.**—HOFFMANN & FERSCH'S Show Case Warerooms, **57** Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my27-1y 5

**SEWING MACHINES**—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MAN'F'G CO. my20-1y

**STAINED GLASS** FOR CHURCHES, &c. manufactured by SHARP & STEEL, No. 216 Sixth avenue, N. Y. Designs and estimates sent to all parts of the country. au19-1y

**TEA, TEA, TEA.**—67 Catharine street, opposite Oak, and 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor

## WANTS.

**TO PRINTERS.**—Wanted, a foreman fully competent to take charge of a weekly paper; none but an Episcopalian need apply. Address, naming reference and stating particulars, box 1603 Post office, New York.

**WANTED.**—In the family of a Clergyman, a lady competent to instruct a limited number of young ladies in the higher branches of the English Language, together with French and Vocal Music. Address "Rector of St. Mary Ann's Parish, North East P. O., Cecil County, Maryland." Sep 2—3t

**A TEACHER WANTED** to take charge from Oct. 1st of a select school for boys. He must be a communicant of the Church, and capable of teaching Latin and Greek, as well as the usual English branches. French is also desirable. Address the Rev. Charles A. Maison, at Stapleton, Staten Island. Sep 2—tf

**WANTED,** by a Lady in Virginia, two competent Female Teachers to assist in a school. The situation is healthy and desirable, and the remuneration good. The branches required to be taught are Music upon the Pianoforte, Singing, Drawing, and Painting, French, Latin, and Mathematics. A thorough knowledge of Music is especially desirable. For further particulars address U. R., Box No. 125, New Brunswick, New Jersey. Sep 2—2t

**A CLERGYMAN** who has had some experience in teaching is open to an engagement as Classical Teacher in some institute in the vicinity of New York Apply to the Rev. E. M Johnson, Brooklyn, L. I., or the Rev. R. Johnson, D. D., Theological Seminary, N. Y. Aug. 5-tf

**COOKS, WAITERS, NURSES, AND OTHER MALE** and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. References: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T Bedell, the Rev. J. M. McDonald, &c., &c.
JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

**DOMESTIC SERVANTS.**—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

**WANTED,** at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; American Girls with reference, free. Families satisfied, o no pay expected. Terms easy and reasonable. m4-1y

# LITERATURE.

*Walden; or Life in the Woods.* By Henry D. Thoreau. Ticknor & Fields.

The book of a humourist—a man of humours rather than of humour—and a lover of nature. Mr. Thoreau, living at Concord, is known among literary circles by his association with the good company of Emerson and Hawthorne, and by his production of a book a few years since, "A Week on the Concord and Merrimack Rivers," which, with some unpleasant peculiarities of its school, savouring greatly of a species of irreverent egotism, contained many close and faithful observations of nature, and many shrewd reflections on life. Every man has his humour, though from the present pressure and overlaying of society it is not always easy to discover it. Mr. Thoreau brings his out into prominent relief. It is the stoic affectation of a lover of personal freedom, with a grudge against civilization for its restrictions. He looks upon all the trappings of society, of Church and State, of conventional usages, cities and towns, even clothes and houses, as so many impediments to the free growth of the unfettered man. The only concession he seems disposed to make to the social state is to work for it a sufficiently long time,—in his case it is a very short time,—to secure honestly a portion of the spoils adequate to keep body and soul in company, that the former, strengthened by toil, may enjoy a vigourous sense of existence, and the latter be free to watch its own motions and imbibe the simple thoughts of primitive poetry and philosophy. In all our modern reading, unlike as the situation and circumstances are, and different as Mr. Thoreau is from Diogenes in many respects, we have not met with so complete a suggestion of what used to be considered, by the vulgar at least, a philosopher. He realizes the popular notion of an impracticable, a man who rails at society and is disposed to submit to as few of its trammels as possible, and who has the credit of resources within himself which the majority of people do not possess, and, in fact, do not much care for. The world is very ready to give the title, for it is of very little mercantile value, and the world can afford to part with it. On his part, the philosopher can return the compliment. He says to the hard workers about him, my friends, you are all wrong, shortening your lives in toil and vanities, working for that which does not profit, and reaping an endless harvest of failure and dismay. Ninety-seven out of every hundred merchants, he continues, according to an old calculation, fail in business, and it is pretty safe to put down the other three as rogues. As in merchandize, so in farming. People are toiling with real pain after imaginary pleasure. The true secret of life is to ask for little; to live on the minimum. Mr. Thoreau has made the experiment. Entering manhood with a good education and a vigourous frame, he has, after various attempts, come to the conclusion, recorded in his book, that, after all, "the occupation of a day labourer was the most independent of any, especially as it required only thirty or forty days in a year to support one." School-keeping he had tried; but that, as a trade, was a failure. There was no love in it, and it did not gratify the mind; beside, it was expensive:—he was "obliged to dress and train, not to say think and believe accordingly, and time was lost in the bargain." Trade was still worse. It was tried, but the experimentalist for freedom found "it would take ten years to get under way in that, and that then he should probably be on his way to the devil." He was "actually afraid that he might by that time be doing what is called a good business." At one time, when he was "looking about to see what he could do for a living, some sad experience in conforming to the wishes of friends being fresh in his mind to tax his ingenuity, *he thought often and seriously of picking huckleberries*"; which indeed would not be a very self-sacrificing occupation, and certainly has its agreeable features. The difficulty is, the season of huckleberries is short, the demand limited, and it requires so little capital of head or pocket that,—if it would pay,—it would soon be overstocked. We fear it would not be adequate to the support of a family in respectability, and that if it could be generally adopted, much of what is valuable in the present system of society, school-houses, churches, lyceums, architecture, opera, and generally all costly things, would go by the board. However this may be, for more than five years Mr. Thoreau supported himself by about six weeks' labour of his hands *per annum*; and the conclusion to which he came was "a conviction both by faith and experience, that to maintain one's self on this earth is not a hardship, but a pastime, if we will live simply and wisely, *as the pursuits of the simpler nations are still the sports of the more artificial*," which is a point in illustration exceedingly well made, and is really a poetical defence of the author's theory. He adds, "It is not necessary that a man should earn his living by the sweat of his brow, unless he sweats easier than I do."

Mr. Thoreau is thus at war with the political economy of the age. It is his doctrine that the fewer wants man has the better; while in reality civilization is the spur of many wants. To give a man a new want is to give him a new pleasure and conquer his habitual rust and idleness. The greater his needs and acquisitions, the greater his safety; since he may fall back from one advanced post to another, as he is pressed by misfortune, and still keep the main citadel untouched. He may give up his coach and still keep his gig; resign his Madeira and retain at least his small beer; if he fails as an orator he may be eloquent in the parlor or the school-room; a condemned poet may cut down into a profitable prose-writer; the bankrupt citizen may become a proud villager. He has, by his devotion to luxury, the fostering of his spiritual and bodily appetites, his deference to the standards set up about him, interposed a long series of steps, which he may gradually descend, before he touches the bottom one, of starvation. As a general thing in the world, the people who aim at most get most. The philosophical negation keeps no account in the bank and starves. Nay, it keeps robbing itself till from him that hath not is taken away even that which he hath. In the woods, on the edge of a fine pond, aloof from markets and amusements, our author begins to doubt even of his favourite and ultimate resource of fishing. Life and reality seem oozing out of his feeble grasp, and he holds to the world only by the slender filament of a metaphysical whim. Says he in his chapter on the "higher laws":

> I have found repeatedly, of late years, that I cannot fish without falling a little in self-respect. I have tried it again and again I have skill at it, and, like many of my fellows, a certain instinct for it, which revives from time to time, *but always when I have done I feel that it would have been better if I had not fished.* I think that I do not mistake. It is a faint intimation, yet so are the first streaks of morning. There is unquestionably this instinct in me which belongs to the lower orders of creation; *yet with every year I am less a fisherman, though without more humanity or even wisdom; at present I am no fisherman at all.* But I see that if I were to live in a wilderness I should again be tempted to become a fisher and hunter in earnest. Beside, there is something essentially unclean about this diet and all flesh, and I began to see where housework commences and whence the endeavour, which costs so much, to wear a tidy and respectable appearance each day, to keep the house sweet and free from all ill odours and sights. Having been my own butcher and scullion and cook, as well as the gentleman for whom the dishes were served up, I can speak from an unusually complete experience. The practical objection to animal food in my case was its uncleanness; and, besides, when I had caught and cleaned and cooked and eaten my fish, they seemed not to have fed me essentially. It was insignificant and unnecessary, and cost more than it came to. A little bread or a few potatoes would have done as well, with less trouble and filth. Like many of my contemporaries, I had rarely for many years used animal food, or tea, or coffee, &c.; not so much because of any ill effects which I had traced to them, as because they were not agreeable to my imagination. The repugnance to animal food is not the effect of experience, but is an instinct. It appeared more beautiful to live low and fare hard in many respects; and though I never did so, I went far enough to please my imagination.

With the preparation in his experiences which we have alluded to, Mr. Thoreau, in the spring of 1845, borrowed an axe, and set forth to level a few trees, for the site of a house, on the edge of Walden pond, in a wood near Concord. He did not own the land, but was permitted to enjoy it. He dropped a few pines and hewed timbers, and for boards bought out the shanty of James Collins, an Irishman who worked on the Fitchburg railroad, for the sum of four dollars, twenty-five cents. From his allusion, he was assisted, we presume, in the raising, by Emerson and other friendly literary celebrities of the region. Starting early in the spring, long before winter he had secured, with the labour of his hands, "a tight shingled and plastered house, ten feet wide by fifteen long, and eight feet posts, with a garret and a closet, a large window on each side, two trap doors, one door at the end and a brick fire-place opposite." The exact cost of the house is given:

| | | |
|---|---|---|
| Boards, | $8 03½, | mostly shanty boards. |
| Refuse shingles for roof and sides, | 4 00 | |
| Laths, | 1 25 | |
| Two second-hand windows with glass, | 2 43 | |
| One thousand old brick, | 4 00 | |
| Two casks of lime, | 2 40 | That was high. |
| Hair, | 0 31 | More than I needed. |
| Mantle-tree iron, | 0 15 | |
| Nails, | 3 90 | |
| Hinges and screws, | 0 14 | |
| Latch, | 0 10 | |
| Chalk, | 0 01 | |
| Transportation, | 1 40 | I carried a good part on my back. |
| In all, | $28 12½ | |

> These are all the materials excepting the timber, stones and sand, which I claimed by squatter's right. I have also a small wood-shed adjoining, made chiefly of the stuff which was left after building the house.

The rest of the account is curious, and will show "upon what meats this same Cæsar fed," that he has interested the world so greatly in his housekeeping:

> By surveying, carpentry, and day-labour of various other kinds in the village in the meanwhile, for I have as many trades as fingers, I had earned $13 34. The expense of food for eight months, namely, from July 4th to March 1st, the time when these estimates were made, though I lived there more than two years,—not counting potatoes, a little green corn, and some peas, which I had raised, nor considering the value of what was on hand at the last date, was

| | | | |
|---|---|---|---|
| Rice, | $1 73½ | | |
| Molasses, | 1 73 | Cheapest form of the saccharine. | |
| Rye meal, | 1 04¾ | | |
| Indian meal, | 0 99¾ | Cheaper than rye. | |
| Pork, | 0 22 | Costs more than Indian meal, both money and trouble. | All experiments which failed. |
| Flour, | 0 88 | | |
| Sugar, | 0 80 | | |
| Lard, | 0 65 | | |
| Apples, | 0 25 | | |
| Dried apple, | 0 22 | | |
| Sweet potatoes, | 0 10 | | |
| One pumpkin, | 0 06 | | |
| One watermelon, | 0 02 | | |
| Salt, | 0 03 | | |

> Yes, I did eat $8 74, all told; but I should not thus unblushingly publish my guilt, if I did not know that most of my readers were equally guilty with myself, and that their deeds would look no better in print. The next year I sometimes caught a mess of fish for my dinner, and once I went so far as to slaughter a woodchuck which ravaged my bean-field,—effect his transmigration, as a Tartar would say,—and devour him, partly for experiment's sake; but though it afforded me a momentary enjoyment, notwithstanding a musky flavour, I saw that the longest use would not make that a good practice, however it might seem to have your woodchucks ready dressed by the village butcher.
>
> Clothing and some incidental expenses within the same dates, though little can be inferred from this item, amounted to

| | |
|---|---|
| | $8 40¾ |
| Oil and some household utensils, | 2 00 |

> So that all the pecuniary outgoes, excepting for washing and mending, which for the most part were done out of the house, and their bills have not yet been received,—and these are all and more than all the ways by which money necessarily goes out in this part of the world,—were

| | |
|---|---|
| House, | $28 12½ |
| Farm one year, | 14 72½ |
| Food eight months, | 8 74 |
| Clothing, &c., eight months, | 8 40¾ |
| Oil, &c., eight months, | 2 00 |
| In all, | $61 99¾ |

> I address myself now to those of my readers who have a living to get. And to meet this I have for farm produce sold

| | |
|---|---|
| | $23 44 |
| Earned by day-labour, | 13 34 |
| In all, | $36 78, |

> which subtracted from the sum of the outgoes, leaves a balance of $25 21 3 4 on the one side,—this being very nearly the means with which I started, and the measure of expenses to be incurred,—and on the other, beside the leisure and independence and health thus secured, a comfortable house for me as long as I choose to occupy it.

He had nothing further to do after his "family baking," which, the family consisting of a unit, could not have been large or have come round very often, than to read, think and observe. Homer was his favourite book; the thinking was unlimited, and the observation that of a man with an instinctive tact for the wonders of natural history. On this last point we cannot give the author too high praise. He has a rare felicity of sight and description, which Izaak Walton would have approved of and Alexander Wilson envied. To many of his moral speculations we could take exceptions. He carries his opposition to society too far. A self-pleasing man should have a more liberal indulgence for the necessities of others, and something more cheerful to tell the world than of its miseries. We should be sorry to think this a true picture of the "industrial classes":

> Some of you, we all know, are poor, find it hard to live, are sometimes, as it were, gasping for breath. I have no doubt that some of you who read this book are unable to pay for all the inners which you have actually eaten, or for the coats and shoes which are fast wearing or are already worn out, and have come to this page to spend borrowed or stolen time, robbing your creditors of an hour. It is very evident what mean and sneaking lives many of you live, for my sight has been whetted by experience; always on the limits, trying to get into business and trying to get out of debt, a very ancient slough, called by the Latins *æs alienum*, another's brass, for some of their coins were made of brass; still living, and dying, and buried by this other's brass; always promising to pay, promising to pay, to-morrow, and dying to-day, insolvent; seeking to curry favour, to get custom, by how many modes, only not State-prison offences; lying, flattering, voting, contracting yourselves into a nutshell of civility, or dilating into an atmosphere of thin and vapourous generosity, that you may persuade your neighbour to let you make his shoes, or his hat, or his coat, or his carriage, or import his groceries for him; making yourselves sick, that you may lay up something against a sick day, something to be tucked away in an old chest, or in a stocking behind the plastering, or, more safely, in the brick bank; no matter where, no matter how much or how little.
>
> I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both north and south. It is hard to have a southern overseer; it is worse to have a northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate.

And again:

> The very simplicity and nakedness of man's life in the primitive ages imply this advantage at least, that they left him still but a sojourner in nature. When he was refreshed with food and sleep he contemplated his journey again. He dwelt, as it were, in a tent in this world, and was either threading the valleys, or crossing the plains, or climbing the mountain tops. But lo! men have become the tools of their tools. The man who independently plucked the fruits when he was hungry is become a farmer; and he who stood under a tree for shelter, a housekeeper. We now no longer camp as for a night, but have settled down on earth and forgotten heaven. We have adopted Christianity merely as an improved method of *agri*-culture. We have built for this world a family mansion, and for the next a family tomb. The best works of art are the expression of man's struggle to free himself from this condition, but the effect of our art is merely to make this low state comfortable and that higher state to be forgotten. There is actually no place in this village for a work of *fine* art, if any had come down to us, to stand, for our lives, our houses and streets, furnish no proper pedestal for it. There is not a nail to hang a picture on, nor a shelf to receive the bust of a hero or a saint. When I consider how our houses are built and paid for, or not paid for, and their internal economy managed and sustained, I wonder that the floor does not give way under the visitor while he is admiring the gewgaws upon the mantelpiece, and let him through into the cellar, to some solid and honest though earthy foundation. Before we can adorn our houses with beautiful objects the walls must be stripped, and our lives must be stripped, and beautiful housekeeping and beautiful living be laid for a foundation: now, a taste for the beautiful is most cultivated out of doors, where there is no house and no housekeeper.

We are all wrong, it seems, and had better go back to savage life. The "lendings" of society and civilization are all impediments. The railroad is a humbug, the post-office an absurdity, for there are really no letters worth reading, it is "a penny for your thoughts": all "mud and slush of opinion and prejudice and tradition and delusion and appearance,—alluvion which covers the globe, through Paris and London, through New York and Boston and Concord, through Church and State, through poetry, philosophy, and religion." Rising to transcendental emotion, our author exclaims, "Time is but the stream I go a-fishing in. I drink at it; but while I drink I see the sandy bottom and detect how shallow it is. Its thin current slides away, but eternity remains. I would drink deeper; fish in the sky, whose bottom is pebbly with stars. I cannot count one. I know not the first letter of the alphabet. I have always been regretting that I was not as wise as the day I was born. The intellect is a cleaver; it discerns and rifts its way into the secret of things. I do not wish to be any more busy with my hands than is necessary. My head is hands and feet. I feel all my best faculties concentrated in it."

This excessive love of individuality and these constant Fourth-of-July declarations of independence, look very well on paper, but they will not bear the test of a practical examination. We say excessive, for there is no doubt there is such a thing as a neglect of a proper cultivation of a man's isolated, individual self. In many things "the world is too much with us"; the soul needs retirement, sequestration, repose. We are slaves to idle expenses, and "walk in a vain show." "Poor Richard" might come among us with profit and tell us how dearly we are paying for the whistle, and show us how much richer we might become, not by acquiring more but by wanting less. But let us look at Mr. Thoreau's contempt for the labour of the harassed farmer. We may admit that the yoke is on his shoulder, as well as on the neck of his patient ox; but where is the condition of life which has not its yoke of some fashion or other? We cannot all be philosophers, or affect the pleasures of a hermit life in the wilderness. Even "the mean and sneaking fellows," whom Thoreau, in the kindness of his sublimated philanthropy, so tenderly describes, have their little compensations of pleasure and satisfaction, and no doubt frequently pitied the recluse of Walden at his lone habitation in the wood. *His* pleasure, stretched out on a piece of damp turf, displacing with his frame huge shoals of insect life, and gazing intently on space in an arduous endeavour to think that he is thinking; this sort of enjoyment would be simple misery to the "swinkt hedger," the poor unthinking clown, who

> like a lackey, from the rise to set,
> Sweats in the eye of Phœbus, and all night
> Sleeps in Elysium; next day, after dawn,
> Doth rise and help Hyperion to his horse;
> And follows so the ever-running year,
> With profitable labour, to his grave.

The man of toil, with all his woes, has probably the common permanent consolation of humanity, he does not toil always, and with the sterile harvest of his fields he reaps, too, some bounties of friendly countenances in his little sphere of society, the treasures, perhaps, of wife and children; and though he is sublimely unconscious of Eddas and Zendevestas, he can read his Bible—the best book which any sage has in his library—and learn from it that there is a felicity in labouring patiently and cheerfully in one's vocation, and doing one's duty in that state of life in which it has pleased God to call us. Retiring from civilized life, in a vain attempt to escape its ills, must be the casual chance experiment of the few, and those few will hardly prosecute the work with any great degree of consistency. Even Mr. Thoreau, who loves the society of lizards and mosquitos, and can eat an acorn with as much zest as any man, cuts the pleasing connection after awhile, and hastens back to civilization, to secure the admiration of the very vicious public whose unprofitable heart-aches and barren pursuits he had, for the moment, abandoned. Why was not Mr. Thoreau satisfied with carving his elegies on the bark of trees, mingling his philosophic ejaculations with the wild laugh of the loon, or swelling the brimming flood of Walden Pond with his sympathetic tears? We hold that in publishing he has given up the whole argument. Seriously, he cannot expect many people to follow his example; comically, his experience is published as a curiosity, a piece of quaintness, an affectation for the simple amusement of a wicked world.

Look where the author's principles would carry him were we to listen to his suggestions, and follow this instinct of our nature for idleness and the wilderness. This day, if any, would be a favourable one for putting the experiment in operation. It is sleepy, heavily laden mid August, with a sultry temperature, and we are writing, surrounded by bricks and mortar, in a city which strangers are just now avoiding on suspicion of the lugubrious pestilence lurking in its atmosphere. We should certainly, on his showing, neither stay here to earn money to buy his book, or earn money by reviewing it: yet these are duties which he challenges us to perform, and one or other of which some considerable number of people must execute; or there will be no sale of "Walden," and the philosophic soul of Thoreau will be shaken at Concord, and the face of Fields, most beneficent of publishers, will lengthen, and when the author presents himself in Washington street to receive his six months' profits, the results will be small, and, instead of cash, he will be entertained with that most bitter of all receptions for an author, when his publishers take to analyzing his book—a critical proceeding which they never think of attempting unless the book is a failure; when one partner will say it was the too much Zoroaster and infidelity in it which killed it; another will doubt whether the public cares very much about the infinitesimals of insect life, or is disposed to be imaginative on mosquitos, and a third, taking up the "Barclays of Boston," will venture the suggestion that Mr. Thoreau had better, after all, emigrate to Beacon street and write a book that will sell like that. From this fearful fate, we say, may this author be preserved! Yet he will owe it to the tender mercies and degraded toil of the civilization which he despises, if he is.

We are not disposed to throw any unnecessary obstacles in the way of this author, but *The Churchman* would be reckless of its duty if it were not to ask the question why Mr. Thoreau so frequently throws doubt over and suggests a spirit of disaffection to the sacred Scriptures. There is not so much of this as in his previous book, *The Week on the Concord and Merrimack Rivers*, but a little of this nonsense is quite too much: for example, "Our manners have been corrupted by communication with the saints. Our hymn-books resound with a melodious cursing of God and enduring Him forever. One would say that even the prophets and redeemers had rather consoled the fears than confirmed the hopes of man. There is nowhere recorded a simple and irrepressible satisfaction with the gift of life, any memorable praise of God." If we may credit the quotations of the writer of this unhappy passage, he enjoys a privileged literary intimacy with Confucius; if it would not be taken as an impertinence, we should like to ask if he has ever perused the Psalms of David. The fact is, that the great discoveries and revelations of Mr. Thoreau's solitude turn out to be very familiar affairs after all. Wriggle as he may among his scraps of Sheik Sadi and the Vishnu Purana, he will find it difficult to bring forward anything of a sacred character, or illustrating human life, which is not included with tenfold more effect in the Bible. His aphorisms from these old oriental sources are frequently very happy; but it is the most pitiful affectation to use them as he occasionally does. Humour is not the author's highest faculty, but we may suspect the exercise at least of an ingenious pleasantry, when he treats us to this significant quotation. "Says the poet Mîr Camar Uddîn Mast, 'Being seated to run through the region of the spiritual world, I have had this advantage in books. *To be intoxicated by a single glass of wine; I have experienced this pleasure when I have drunk the liquor of the esoteric doctrines.*"

We may, after all, be looking at this matter too seriously. The author, in spite of his sarcasm and denunciations, is only playing the part of an individual humourist. He knows as well as any one how much he is indebted to civilization; and is only taking a view of life dramatically, as a looker-on for the moment. In this view he carries out the humour admirably. A book was published some years since, entitled "The Hermit in London," which, though it was quite successful, had not half the humour or philosophical amusement of this volume. Who but a man who had projected himself as it were into another state of being could see so clearly the humours of the village life.

### THE VILLAGE.

> The village appeared to me a great news room; and on one side, to support it, as once at Redding & Company's on State street, they kept nuts and raisins, or salt and meal and other groceries. Some have such a vast appetite for the former commodity, that is, the news, and such sound digestive organs, that they can sit for ever in public avenues without stirring, and let it simmer and whisper through them like the Etesian winds, or as if inhaling ether, it only producing numbness and insensibility to pain,—otherwise it would often be painful to hear,—without affecting the consciousness. I hardly ever failed, when I rambled through the village, to see a row of such worthies, either sitting on a ladder sunning themselves, with their bodies inclined forward and their eyes glancing along the line this way and that, from time to time, with a voluptuous expression, or else leaning against a barn with their hands in their pockets, like caryatides, as if to prop it up. They, being commonly out of doors, heard whatever was in the wind. These are the coarsest mills, in which all gossip is first rudely digested or cracked up before it is emptied into finer and more delicate hoppers within doors. I observed that the vitals of the village were the grocery, the bar-room, the post-office, and the bank; and, as a necessary part of the machinery, they kept a bell, a big gun, and a fire-engine, at convenient places; and the houses were so arranged as to make the most of mankind, in lanes and fronting one another, so that every traveller had to run the gantlet, and every man, woman, and child might get a lick at him. Of course, those who were stationed nearest to the head of the line, where they could most see and be seen, and have the first blow at him, paid the highest prices for their places; and the few straggling inhabitants in the outskirts, where long gaps in the line began to occur, and the traveller could get over walls or turn aside into cow paths, and so escape, paid a very slight ground or window tax. Signs were hung out on all sides to allure him; some to catch him by the appetite, as the tavern and victualling cellar; some by the fancy, as the dry goods store and the jeweller's; and others by the hair or the feet or the skirts, as the barber, the shoemaker, or the tailor.

There is some geniality in this, as there is in the sketch of the Homeric or Paphlagonian man who came along from Canada, who is thus introduced.

### A CHARACTER.

> Who should come to my lodge this morning but a true Homeric or Paphlagonian man,—he had so suitable and poetic a name that I am sorry I cannot print it here,—a Canadian, a wood-chopper and post-maker, who can hole fifty posts in a day, who made his last supper on a woodchuck which his dog caught. He, too, has heard of Homer, and "if it were not for books," would "not know what to do rainy days," though perhaps he has not read one wholly through for many rainy seasons. Some priest who could pronounce the Greek itself taught him to read his verse in the Testament in his native parish far away; and now I must translate to him, while he holds the book, Achilles' reproof to Patroclus for his sad countenance.—"Why are you in tears, Patroclus, like a young girl?"—
>
> "Or have you alone heard some news from Phthia?
> They say that Menœtius lives yet, son of Actor,
> And Peleus lives, son of Æacus, among the Myrmidons,
> Either of whom having died, we should greatly grieve."
>
> He says, "That's good." He has a great bundle of white-oak bark under his arm for a sick man, gathered this Sunday morning. "I suppose there's no harm in going after such a thing to-day," says he. To him Homer was a great writer, though what his writing was about he did not know. A more simple and natural man it would be hard to find. Vice and disease, which cast such a sombre moral hue over the world, seemed to have hardly any existence for him. He was about twenty-eight years old, and had left Canada and his father's house a dozen years before to work in the States, and earn money to buy a farm with at last, perhaps in his native country. He was cast in the coarsest mould; a stout but sluggish body, yet gracefully carried, with a thick sunburnt neck, dark bushy hair, and dull sleepy blue eyes, which were occasionally lit up with expression. He wore a flat gray cloth cap, a dingy wool-coloured greatcoat, and cowhide boots. He was a great consumer of meat, usually carrying his dinner to his work a couple of miles past my house,—for he chopped all summer,—in a tin pail; cold meats, often cold woodchucks, and coffee in a stone bottle which dangled by a string from his belt; and sometimes he offered me a drink. He came along early, crossing my bean-field, though without anxiety or haste to get to his work, such as Yankees exhibit. He wasn't a-going to hurt himself. He didn't care if he only earned his board. Frequently he would leave his dinner in the bushes, when his dog had caught a woodchuck by the way, and go back a mile and a half to dress it and leave it in the cellar of the house where he boarded, after deliberating first for half an hour whether he could not sink it in the pond safely till nightfall,—loving to dwell long upon these themes. He would say, as he went by in the morning, "How thick the pigeons are! If working every day were not my trade, I could get all the meat I should want by hunting—pigeons, woodchucks, rabbits, partridges—by gosh! I could get all I should want for a week in one day."

We could add to these pleasant extracts many of the natural history observations, which, as we have said, are the writer's *forte*. The agriculture, the woods, the life of the pond, are all eminently well described. He was fortunate enough one day to witness that remarkable sight, a battle between two forces of red and black ants, of which a rather poetical account, rivalling the combats of Turks and Russians, was once given by a M. Hanhart, an improvement upon Huber which Leigh Hunt has pleasantly commented upon and the original of which may be found in the *Edinburgh Journal of Science* for 1828.

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Among new editions of well-established works, we have, from Barnes & Co., a copy of Izaak Walton's amiable "Lives," with the pleasing account of the good old fisherman himself by Dr. Zouch. To the title-page has been added the general recommendation "choice English Biography," which could not be better applied by the publisher. Walton was not a scholar by education; but it is noticeable how far his quiet, happy, receptive disposition carried him in the appreciation of learned and gifted men, and even made him a sharer in their acquisitions. He was connected by marriage with Bishop Ken, which may have helped him. As it was, he enjoyed the acquaintance of Donne, Sir Henry Wotton, Hooker, Herbert, Sanderson, Usher, Archbishop Sheldon, Morton, Pearson, John Hales of Eton, Chillingworth, and with the approbation of his times, had interest enough to be entrusted with the lives of the first five of the noble spirits whom we have enumerated. The family of every Churchman should possess on its shelves a copy of this work, as one of its choice classics. Our readers are doubtless too well acquainted with it to need any particular introduction at the present time. The best criticism on it is Wordsworth's sonnet:

> There are no colours in the fairest sky,
> So fair as these: the feather whence the pen
> Was shaped, that traced the lives of these good men,
> Dropt from an angel's wing: with moisten'd eye,
> We read of faith, and purest charity,
> In Statesman, Priest, and humble Citizen.
> O! could we copy their mild virtues, then
> What joy to live, what blessedness to die!
> Methinks their very names shine still and bright,
> Apart—like glow-worms on a summer night;
> Or lonely tapers when from far they fling
> A guiding ray; or seen—like stars on high,
> Satellites burning in a lucid ring,
> Around meek Walton's heavenly memory.

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The reprints of the new numbers of the English Quarterlies are out from the press of Scott & Co. The *Edinburgh*, under its present management, has become more than ever statistical, rarely venturing upon pictures of manners or indulging in literary criticism. The matter of fact contents of No. 203 are the Diplomatic History of the Eastern Question, the Laws against the Liquor Trade, (which are not considered altogether impracticable or unreasonable) Kafir Wars and Cape Policy, the Relations of Labour and Capital, the War Orders in Council, the Representation of Minorities, European Emigration to the United States, the Russian War,—all important subjects. The article on the United States is perhaps the most favourable in its discouragement of evil omens and its views of our rapidly advancing prosperity, which has ever been published in the foreign quarterlies. The Quarterly Review is an eminently readable number, with papers equally pleasant and instructive on the business machinery of the House of Commons, the Drama—which is hopefully handled,—the Electric Telegraph, very skilfully familiarized, a second paper on Christianity in the Pacific, and more "scandal about Queen Elizabeth" in a gossiping historical article on her favourites.

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An excellent edition of De Foe's works has been commenced by Bohn in his *English Classics*. It is a reprint of the series edited by Sir Walter Scott, and the first volume opens with *Captain Singleton* and *Colonel Jack*. The former, which followed in the wake of Robinson Crusoe, tells the story of a Buccaneer with a great variety of seafaring adventure; the latter anticipates the modern marvels of the *Jack Shephard* school with more quiet and nature. Rogues and vagabonds are none the worse in a book for being a little antique; the rank flavour is somewhat diminished by time. De Foe's criminal rascals of two hundred years ago are pleasanter fellows for the imagination than the pitiable victims of the jails of to-day. Bangs & Co. are the agents for this publication, which is well printed and and well presented every way.

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Scribner has published a new volume of Willis' writings, *Famous Persons and Places*, containing a large amount, as usual with the author, of pleasant and ingenious reading.

Barnes & Co. have issued a new edition of Curzon's *Monasteries of the East*, a book to be appreciated equally by scholars and lovers of adventure.

## ADVERTISEMENTS.

**CHURCH DAMASK and CARPETING.** DOREMUS & NIXON intend always to have on sale a choice assortment of Damask and Moreen for Cushions;
*Mohair Plush and Silk Velvet* for Pulpit Cushions;
*Carpeting* of every description;
*Cocoa Matting and Mats* for Porch and Vestibule;
*Communion Damask and Napkins;*
*Tufts, Gimps, and Trimmings* of every kind;
Also *Curled Hair*.
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

**PAPER HANGINGS.** WHOLESALE AND RETAIL. 257 Broadway.
**Removal!**
THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye" 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
jy8-6m † 257 Broadway, directly opposite the City Hall.

**CARPETS, Oil Cloths, &c., at Low Prices for Cash.**—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, of different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices*. * m25-6m

**LOOKING-GLASSES,** LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rose-wood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m11-1y

**JOHN T. BUDD'S** First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges, No. 616 Broadway, New York.
Ranges, Hot Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and made to order. je17-1y

**SHOW CASES!**—FRASER'S FIRST PREMIUM SHOW CASE Warerooms corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top from 6 to 1[illegible] feet long, constantly on hand. Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

**MRS. J. H. HODGE,** LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding and Cotton Wadding, Chemisettes and Under sleeves embroidered Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly assorted Ladies' Trimming and Variety store. She is always supplied with the newest style at the earliest moment. No. 141 Atlantic street, South Brooklyn. je3-1y

**JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER,** No. 5 3 Sixth Avenue, between 31st and 32d streets, N. Y. N. B. Ornaments sent to all parts of the Union. jy1 6m

## SCHOOLS.

**CHURCH SCHOOL FOR GIRLS.**—The Rev. J. J. ELMENDORF will re-open his Church School for Girls on Tuesday, Sept. 12th, at his residence, No. 101 West 36th street, near Broadway. The best assistance will be secured in every department. The situation is very easy of access from every part of the city by cars and stages, and additional means of conveyance will be secured if desired.

Circulars containing terms, &c., can be obtained at Lockwood's. Crowan's, Stanford & Swords', and Miller's, Broadway: or by application, personally or by letter, to the Rector at his residence. au26–8t

**THE POLYTECHNIC AND GYMNASTIC** INSTITUTE, or the SIX SELECT CHURCH SCHOOLS, No. 48 Seventh avenue, cor. 14th street, will re-open Monday, Sept 4.

Eighty-eight pupils entered last session. We require one hundred and fifty to fill our six rooms. Every parent who visited us last session became a patron; so perfect are our plans and arrangements.

Churchmen of New York and vicinity are invited to call.

WM. B. STOUGHTON and the Rev. G N. SLEIGHT, Principals.

**MRS. ROOME'S** SCHOOL FOR YOUNG LADIES will re open on Monday, Sept. 4th, at 216 West 19th street. au26–2t

**WARWICK INSTITUTE.**—The Rev. W. H. Carter, A. M., Principal. Miss Clara H. Wait, Principal of Female Department. Miss Maria V. LaMont, Music Teacher.

The Fall term of this Institute will commence on Monday the 4th of September next, under the instruction of efficient teachers.

The institute is beautifully situated in the pleasant village of Warwick, Orange county, N. Y., nine miles from the Chester Depot on the N. Y. & Erie R. R., whence a stage runs daily to Warwick. The buildings are new and commodious, and he Institute possesses a new Scientific and Philosophical Apparatus, and a well selected Library.

Good board can be obtained under the supervision of the teachers on very reasonable terms.

For terms of Tuition, or other particulars, apply to the Principal, or to the President or Secretary of the Board of Trustees.

WM. L. BENEDICT, Sec'y. JAS. B. WHEELER, President.
au26–2t$

**THE MISSES SEDGWICK** respectfully inform their friends and the public that their Boarding and Day School will reopen on Monday the 4th of September, at No. 41 Ninth street.
au26–4t$

**CLASSICAL FRENCH AND ENGLISH SCHOOL,** No. 859 Broadway (west side—second door above 17th street). The Classical. English and Junior Departments of my school will be opened on Mo day, Sept. 11th. Further particulars may be obtained at St. Mark's rectory, No. 156 Second avenue, or from circulars at the principal bookstores. [au19–8t] GEORGE C. ANTHON.

**MISS BALLOW'S** SCHOOL FOR YOUNG LADIES will be re-opened on Thursday, the 14th of September.
24 East 22d street. au19–8t

**MRS. MEARS** respectfully informs her friends and the public that her School, Nos 32 and 30 West Fifteenth street, between Fifth and Sixth avenues, will reopen on Monday, Sept. 4th. Circulars may be obtained at her residence, or at Messrs. Roe Lockwood & Son's, 411 Broadway. Mrs. M. will be at home after September 1st to receive pupils for the ensuing year. Carriages are provided in stormy weather to accommodate pupils residing at a distance. aug19–8t$

**WRITING AND BOOKKEEPING** taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19–6m

**FRENCH AND ENGLISH** BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 209 Henry street, near Atlantic street, Brooklyn, N. Y.

Madame Crucy will be ready for the reception of pupils on Monday the 4th of September. The teachers in the English and other departments are the best that can be procured, and no efforts are spared to render this institution as perfect in every respect as can be desired. The French department is under the particular care of one of the Misses Crucy, who has received a diploma in Paris, and who is besides well acquainted with the Spanish language.

The establishment is located in a healthy, and agreeable situation, and every necessary arrangement has been made to ensure the comfort of the pupils. au12–3m$

**ST. TIMOTHY'S HALL,** Catonsville, Baltimore county, Maryland.—The Eleventh annual session will commence on Monday October 2d, 1854. The number of pupils being limited, early application is requested. The course of study is complete in every department. Terms $250 per annum. For prospectus and other information, address postpaid, Rev. L. VAN BOKKELEN, Rector.
au12–3m

**EDUCATION by an Oxford Graduate.**—Mr. CHARLES D MORRIS, M A., late Fellow of Oriel College, Oxford, and First-class man in 1849, will re-open his select school on Monday, Sept 4, at his house, 282 Fourth avenue, opposite Calvary church.

As the number of boys taken is limited to fifteen and the advantages offered are believed to be considerable, an early application for admission is necessary. Circulars or a personal interview may be obtained by application as above.

Reference is kindly permitted to the Rt. Rev. Bishop Wainwright, the Rev Dr. Hawks, R B. Minturn, Esq., R. C. Goodhue, Esq, J. H Swift, Esq., Chas. King, Esq., Pres. Col College, &c. au12–4t$

**WANTED,** at St. Timothy's Hall, Catonsville, Maryland, a competent teacher of the Latin and Greek languages, an unmarried man, to reside in the family, and assist in the discipline of the Institution A communicant of the Prot. Episcopal Church preferred. Salary liberal. Address postpaid,
au12–4t L. VAN BOKKELEN, Rector.

**BOARDING AND DAY SCHOOL** FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

| | |
|---|---|
| Tuition in English, French and Latin, with Board, payable in advance | $350 00 |
| Pupils under twelve | 300 00 |
| DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER. | |
| First Division | $25 00 |
| Second Division | 20 00 |
| JUNIOR DEPARTMENT. | |
| First Division | $15 00 |
| Second Division | 12 00 |
| Third Division | 10 00 |

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

| | | |
|---|---|---|
| Instruction on the Piano Forte, | from $10 to 30 | per quarter. |
| Use of Instrument | $5 00 | " |
| Painting in Oil | 20 00 | " |
| Water Colours | 10 00 | " |
| Drawing | 5 50 | " |

Each pupil is expected to be furnished with the usual articles for personal use.—Washing $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

**YOUNG LADIES' INSTITUTE** FOR BOARDERS AND DAY SCHOLARS, 38 West 23d street, between 5th and 6th avenues Principals, Rev. H. D. Ward and Mrs Ward. Number of boarders limited to sixteen, over whose education, religious training, and manners, parental love and watchfulness preside. This seminary will be re-opened on Tuesday, Sept 12. Application for admission may be made at any time by letter and in person after Aug. 20. jy29–8t$

**MRS. F. D. MARSHALL,** 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies,* from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

| | | |
|---|---|---|
| French | $5 | per quarter. |
| Music | $10 | " |

Mrs. MARSHALL is permitted to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20–6m

**BOARDING SCHOOL FOR BOYS.**—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29–1y

**ST. PAUL'S SCHOOL,** No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. apl–1y

**CHESTER FEMALE INSTITUTE,** Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife who are both well fitted for their responsible trust.

JONATHAN M WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16–1y

**FAMILY BOARDING SCHOOL,** Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

**HANNAH MORE ACADEMY.**—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city sept24–tf

**DRAWING ACADEMY, 483 Broadway, New York.** S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25–1y

## LIFE AND FIRE INSURANCE.

**LAFARGE FIRE INSURANCE COMPANY,** in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden,
William K. Lothrop,
James E. Brown,
John Newhouse,
Isaac Fryer,
Frederick Hadley,
John G. Wellstood,
Chas. C. Cunningham,
William Laimbeer, Jr.,
Richard Schell,
William K. Thorn,
Alex. McKensie,
Levi Onderdonk,
Joseph H. Jennings,

Robert Smith,
John L. Tonnele,
Francis Blanchet,
James W. Randell,
Daniel B. Pierson,
Robert Orr,
Nathan Clark,
Peter Poillion, Jr.,
Robert H. Goff,
Abm M. Binninger,
George H. Bell,
Daniel T. Rogers,
Elisha Brooks,
Edward C. West,
Robert Paton,

Orsamus Bushnell,
James Black,
George W. Kerr,
Philip G. Weaver,
Robert McClellan,
William Voorhis,
Adelmour W King,
Jas. Wotherspoon,
Chas. H Smith,
D. Colden Ruggles,
R C. Rathbone,
J. W. Rumsey,
John M. Mason,
Moses M. Bradley,

MARCELLUS EELS, Sec'y.
GEORGE B. DEANE, Surveyor. JAMES VAN NORDEN, President.
my20–1y

**THE MERCHANTS' INSURANCE COMPANY,** of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.

Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Israel Minor, 214 Fulton st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. VanAuken, 186 Wash'n.
Ward A. Work, 31 Water-st.

Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

**BROOKLYN FIRE INSURANCE COMPANY.** Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

William Ellsworth,
Theodore Martine,
Phineas T. Barnum,
Robert C. Bell,
John R. Briggs,
Charles A. Jarvis,
John A. Kennedy,

Jerome B. Fitzgerald,
Isaac V. Fowler,
William Okell,
Nathan'l P. Freeman,
Charles T. Cromwell,
Philip H. Williams,
Solomon Kipp,

John T. Bruce,
Henry Quackenboss,
Andre Froment,
Samuel F. Whiting,
George Gilfillan,
John C. Smith,
Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F LEGGETT Secretary. ap22–6m

**FULTON FIRE INSURANCE COMPANY,** No. 40 Wall street New York. (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,
John J. Hicks,
Minor H. Keith,
John DeBevoise,
Grahams Polley,
Thomas C. Moore,
Thomas M. Clark,
Joseph Boughton,
James S Bearns,
Ralph Pomroy,
Edwards W. Fiske,
Phillip S. Crook,
Francis B. Spinola,
Jacob D. Fowler.

Barnet B. Boerum,
George Barnes,
Henry A. Kent,
John L. Everett,
Timothy B. Crawford,
E. R. Livermore,
Jacob B. Boerum,
James Affleck,
James Moore,
John J Crane,
Geo W Prince,
M. Kalbfleisch,
W. E. Caldwell,

J. Schenck Suydam
William A. Cobb,
J. V. Schoonmaker
Edward Neville,
John Moore,
Jared Sparks.
James L. Morgan,
Elisha B. Morrell,
A. J. Allaire,
Samuel C. Barnes,
Jeremiah Johnson,
Richard Raynor,
Rollin Sandford

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

**BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000.** This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
apl–1y GEO. M. KNEVITT, Agent.

*January 1st,* 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

**STATEMENT** OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

| | | | |
|---|---|---|---|
| Balance per statement Jan. 1, 1853 | | | $1,559,092 12 |
| Premiums received during the year | | $481,042 85 | |
| Interest received during the year | | 93,234 55 | |
| Total receipts for 1853 | | $574,277 40 | |
| For losses unpaid Jan. 1st, 1853, | $ 33 200 | | |
| For losses of the year * 1853. | 113,100 | | |
| For purch'se of policies surrender'd | 41,124 35 | | |
| For salar's, taxes, postage, exch'ge, | 20,204 59 | | |
| For commissions to agents | 28,161 72 | | |
| For physicians' fees | 2,464 35 | | |
| | | 238,255 00 | 336,022 40 |
| Balance | | | $1,895,114 72 |
| For dividends | | | 121,109 06 |
| Nett balance, Jan. 1, 1854 | | | $1,774,005 46 |

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

| | | | |
|---|---|---|---|
| Cash on hand | $56,039 19 | | |
| Newark City six per cent. Bonds | 1,500 0 | | |
| Brooklyn " " " " | 50,000 00 | | |
| Albany " " " " | 25,000 0 | | |
| Troy " " " " | 25,000 00 | | |
| Bonds and mortgages on real estate, worth double the amount | 816,568 66 | | |
| Real Estate in Newark | 17,052 57 | | |
| Premium notes drawing 6 per cent. interest | 765,484 03 | | |
| Loans on scrip | 7,599 11 | | |
| Premiums, notes, and cash in course of transmission | 9,761 90 | | |
| | | 1,774,005 46 | |
| Nett accumulation Jan. 1, 1854, | $1,774,005 46 | | |
| Total amount of dividends and interest paid to date | $437,725 67 | | |
| Total amount of losses by death paid to date | 995,933 45 | | |
| | | 1,433,659 12 | |
| | | | $3,207,664 58 |

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company †

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend,* being that declared Jan. 1st, 1854, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

*DIRECTORS AND OFFICERS.*

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,

Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,

Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1–1y

**NEW YORK LIFE INSURANCE COMPANY,** 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$8 4,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary

C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. jal–tf

**FIRE INSURANCE.—ROYAL INSURANCE COMPANY** of Liverpool and London, England. Office, 76 Wall st, corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$3,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer James M'Call Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill, Alexander T. Stewart,
Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B Sherman, John Auchincloss.

EDMUND HURRY, Surveyor. [apl–1y] A. B. McDONALD, Agent.

**HOWARD LIFE INSURANCE COMPANY,** 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year,* WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

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John R. Suydam,
Henry Beadel,
Robert Schell,
Henry S. Leverich,
Joseph Foulke,
F. A. Palmer,
George W. Riggs,
Joseph Britton,
F. W. Edmonds,

S. Cambreleng,
John L. Buckley,
George Clark,
Benjamin Babcock,
R. W. Howes,
Samuel H. Foster,
Nathan Starr,
W. N. McIntire,
N. H. Wolfe,
John Slosson,

James S. Sandford,
Curtis Judson,
John W. Mersereau,
Jacob Aims,
Eugene Dutilh,
John Gray,
Lemuel Bangs,
John S. Harris,
J. W. Kellogg,
Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
JOHN T. METCALFE, M.D., } Medical Examiners.
EDWARD FIELDS, M.D., }
m25–6m

**HARMONY FIRE INSURANCE COMPANY; Capital $150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

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M. X Harmony,
Thomas E. Davis,
John Garcia,
T. James Glover,
C. F. Lindsley,

E. H. Howell,
Henry Morgan,
Richard Lathers,
William Callender,
Frederic De Peyster,
Peter Morris.

Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18–1y] R. O. GLOVER, Secretary.

**THE MARKET FIRE INSURANCE COMPANY,** Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G Reeve,

William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,

William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25–1y] ASHER TAYLOR, Secretary.

**NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY,** 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000,** safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street, New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,
Chas. Hubbard,
Caleb Reed,

Sewell Tappan,
Wm. B. Reynolds,
Marshall P. Wilder.

Thos. A. Dexter,
A. W. Thaxter, Jr.,

BENJ. F. STEVENS, Secretary.
JOHN HOMANS, M. D., Consulting Physician.

Messrs. Wm. W. Stone (Lawrence, Stone & Co), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.

JOHN HOPPER, Agent and Solicitor, New York.

LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city. m4–eow6m

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates.

**BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000.** Office, 151 Nassau street, (Brick church chapel.) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,
Wm. H. De Groot,
James Morrison,
Edw'd I. Jaques,
Abr'm B. Miller,
Edw'd V. Price,
Wright Gillies,
Stephen W. Smith,
T. A. Howe,
M. M. Van Beuren,
George J. Byrd
William West,
Alph. Underhill,
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Wm. D. Andrews,
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James Coggeshall,
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John H. Hallett,
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Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan.
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper,

[f4–1y] WILLIAM P. LYON, Secretary.

**PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.**—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

*Counselor:* The Bishop of the Diocese, *ex-officio.*

*OFFICERS FOR 1854.*

*President:* THOMAS P. CUMMINGS, 121 William street.
*1st Vice President:* EDWIN B. STIMSON, M D, 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
*Corresponding Secretary:* WILLIAM A. DUNCAN, 161 William street.
*Recording Secretary:* THEO. R. MCILWAINE, 194 Broadway.
*Financial Secretary:* A. W. HOFFMAN, 102 Chambers street.
*Treasurer:* CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

**THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.**—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the age of 18 and 55 years.

*Counselor:* The Bishop of the Diocese, *ex-officio.*

*OFFICERS FOR 1853–4.*

*1st Vice President:* B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
*Corresponding Secretary:* THOMAS K. LEES.
*Recording* " SAMUEL B. CALDWELL, 168 Sackett street
*Treasurer:* W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application may be obtained of any of its Officers or members. mar6–tf

## CLOCKS, Etc.

**GOLD PENS & PENCILS.**—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11 1y

**SHERRY & BYRAM'S CLOCK.**—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York Glass Dials for illuminating, and other kinds. made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

## PIANOS AND MUSIC.

**PIANOS.**—T. GILBERT & Co's PREMIUM PIANOS, with or without the Æolian. No article of American manufacture has received such universal commendation from the press throughout the civilized world as these celebrated Pianos. GILBERT'S BOUDOIR PIANOS. HORACE WATERS' PIANOS, for power, purity and richness of tone, and elasticity of touch, they challenge comparison with those of any other make. HALLETT & CUMSTON'S PIANOS, of the old firm of Hallett & Co JACOB CHICKERING'S PIANOS. All of the above celebrated Pianos can be found only at the great Music Establishment of HORACE WATERS, No. 333 Broadway.

**Melodeons.**

S. D. & H. W. SMITH'S CELEBRATED MELODEONS. The wonderful perfection to which Messrs. Smith have brought their well known Melodeons, places them far in advance of those of all other makers, in every desireable quality of tone and finish. Being tuned in the equal temperament, the same as the Organ and Piano, they are a delightful instrument to perform upon, and are the only ones so tuned. Prices from $60 to $150. Melodeons of all other styles and prices. Second-hand Pianos at great bargains; prices from $40 to $175. Every instrument warranted.

**Music.**

The largest and best selected catalogue of sheet music and musical productions, both European and American, in the United States. Music sent by mail post paid.
aug26–3m HORACE WATERS, 333 Broadway.

**ATTENTION** is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. 421 BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24–1y LIGHT, NEWTON & BRADBURYS.

**NEW MUSIC**—Just published by COOK & BROTHER, 843 Broadway.—"La Vertu," Waltz, by Julius Metz. "Bridal Gift Polka," with splendid vignette. "Farewell. all thy sorrows now are o'er," Song or Quartette. Three beautiful compositions, adapted to players of moderate abilities.

C. & B. having taken large warerooms up-town, at a rent of $2000 less than down-town prices, are enabled to sell at prices much below those of down-town houses. They are sole agents for HAINES BROTHERS & CUMMING'S superb Piano Fortes. The public are requested to call and see them. They speak their own praise.

Splendid Melodeons, Guitars, Violins, Accordeons, Strings, &c., &c, sold at the lowest prices. au5–6m

**PIANOS! PIANOS! PIANOS!**—ELY & MUNGER, Manufacturers and Dealers in Pianos, wholesale and retail beg leave respectfully to call the attention of purchasers everywhere, to their extensive assortment of Piano Fortes, now ready and open for exhibition at their spacious warerooms, 321 Broadway, first building above the Hospital. Purchasers will here find one of the largest and most select stocks of Pianos in the United States, new and secondhand, and at prices to suit the times. Our motto is 'A nimble sixpence is better than the slow shilling." New and Secondhand Pianos to let with privilege of purchasing; also payable by instalments to suit customers. Secondhand Pianos at $25, $40, $60, $75, $100, $125, $140, and $160 each

Also HALL'S PATENT "CELESTIAL" PIANOS; manufactured by us exclusively; the most gigantic improvement of the age in Piano Fortes, and so pronounced upon by the greatest Pianists and musical artists in the country. [je3–3m] ELY & MUNGER, 321 Broadway.

**MICHROCORDION PIANO FORTES.**—J. & N. THURSTON, Successors to Joshua Thurston. having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

**PIANOFORTES** OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20–1y Factory, 311, 313, 315 Rivington street.

**A. W. LADD & CO.'S** CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7octaves, in plain and carved cases, always in store. We wish to call attention to our 'GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13–1y 441 Broadway.

**PIANO FORTES.**—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. apl–1y

**P. LYNCH,** manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25–1y

**PIANO FORTE MANUFACTURERS.**
**R. GLENN & CO.**

Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

**PIANO FORTE MANUFACTORY AND WAREROOM,** corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

**T. H. CHAMBERS,**
**PIANO FORTE MANUFACTURER,**
ja28–1y$ Warerooms No 385 Broadway, New York.

**PIANOS & MUSIC.**—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

**J. F. BROWNE & CO.,** makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage
J. F. BROWNE, London and New York.
[Established 1810.] Feb11–1y

**CHURCH ORGANS.**—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases Two elegant Gothic rose wood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4–1y

**WM. H. DAVIS,** CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

**CHURCH,** PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 1? years

N. B—Powerful and sweet-toned Church Organs, from $300 upwards mar4–1y

**BELLS! BELLS! BELLS!** for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke This attachment, by loosening one bolt, admits the bell to turn causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure Also, cast steel Springs ranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept 1853; also, a GOLD MEDAL at the Fair of the American Institute. held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired,—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

**BELLS! BELLS! BELLS!** For *Churches, Academies, Factories, Steamboats, Plantations, etc.,* made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns,* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings,* comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions. made, and kept on hand

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch. which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m4–1y *West Troy, Albany County, New-York.*

## FURNITURE.

**RICH CABINET FURNITURE.**—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25–1y

**CHURCH AND PARLOR FURNITURE.**—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24–1y] J. DIXON, 808 Broadway, opposite 11th st.

**COMMUNION FURNITURE.**—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1–1y] LUCIUS HART.

**CABINET FURNITURE WAREHOUSE and General Upholstery Establishment,** at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogony, Walnut, and Cottage Furniture.

HENRY STONEY,
f18–1y opposite the Prescott House.

**IRON RAILINGS,** VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

## DENTISTS.

**I. JARVIS,** DENTIST, No. **437** Grand street, New York.
ap29–6m

**DR. THOMAS EASTON,** SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist Refers to the citizens of New York. ap29–6m

**DR. A. STARR, Surgical and Mechanical Dentist,** No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25–6m

**DR. C. BAKER, Dentist,** Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18–1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

**SANFORD BABCOCK, Dentist.** Office and residence, **489** Hudson street, New York, 2d door above St Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11–1y

**DRS. ROWELL & DAVIDSON** confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18–1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

**FAIRBANKS' PATENT PLATFORM SCALES,** *at reduced prices,* adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4–1y FAIRBANKS & CO., No 89 Water-street, N. Y.

**CHILSON, RICHARDSON & CO.,** AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston, Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PENRHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3–6m

**THE GOLD MEDAL FURNACE.**—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required apl–1y

**HAYES' PATENT HOT-AIR FURNACE,** constructed upon an entirely *new principle,* combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c, is worthy of attention.

Possessing as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY,
Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway. near Canal-street, New York. mar18–1y

**NEW STORE! NEW GOODS! LACES & EMBROIDERIES.**—F. A. GUNN & CO, 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, Dress TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)

FRED'K A. GUNN. [sept17–1y] JAMES R. QUIN.

## CLERGY of the PROTESTANT EPISCOPAL CHURCH
*IN THE CITY OF NEW-YORK AND ITS VICINITY.*

**Onderdonk**, D.D., Right Rev. Benjamin T., 106 Franklin street.
**Wainwright**, D.D., D.C.L., Rt. Rev. Jonathan M., 44 West 23d street.
**Anthon**, Rev. Edward, } 156 Second Avenue.
**Anthon**, D.D., Rev. Henry, }
**Barton**, Rev. J. Graeff, 48 East Twenty-fourth street.
**Beach**, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
**Bedell**, Rev. Gregory T., corner of Tenth street and Fifth avenue.
**Berrian**, D.D., Rev. William, 50 Varick street.
**Chauncey**, Rev. Peter S., 12 West Thirty-second street.
**Clapp**, Rev. Caleb, Sixth street, three doors east of Avenue C.
**Cook**, Rev. Edwin R. T., 104 Twelfth street.
**Cook**, Rev. Thomas, 276 Houston street.
**Cooke**, Rev. Samuel, 60 Eleventh street.
**Cox**, Rev. Richard, 36 East Thirty-fifth street.
**Cruse**, D.D., Rev. Christian F., General Theological Seminary.
**Dickson**, Rev. Robert George, 327 East Twelfth street.
**Draper**, Rev. George B., 127 McDougal street.
**Duffie**, Rev. Cornelius R., 151 Lexington avenue.
**Eaton**, Rev. Theodore A., 55 Morton street.
**Eigenbrodt**, Rev. William E., 53 Amity street.
**Elmendorf**, Rev. John J., 109 West 36th-street.
**Evans**, Rev. Benjamin, 172 Broome street.
**Fitch**, Rev. Augustus.
**Frost**, Rev. William J., 239 Fourth avenue.
**Gallaudet**, Rev. Thomas, 22 Third street.
**Geer**, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
**Hackley**, D.D., Rev. Charles W., 3 College Green.
**Haight**, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
**Halsey**, Rev. Charles H., 9 East Eighteenth street.
**Hart**, Rev. A. Bloomer, 55 Morton street.
**Harwood**, Rev. Edwin, 44 West Twenty-ninth street.
**Hawks**, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
**Henry**, D.D., Rev. Caleb S., 20 John street.
**Higbee**, D.D., Rev. Edward Y., 108 Bleecker street.
**Hobart**, Rev. John H., 10 Hubert street.
**Hopkins**, Rev. John H. Jr., 637 Broadway, office of *Church Journal*, and 306 Fourth street.
**Houghton**, Rev. George H., 9 East Twenty-ninth street.
**Howland**, Rev. Robert S., Astoria.
**Hoyt**, Rev. Ralph, 2 Little Water street, Five Points.
**Hudson**, Rev. Henry Norman, 170 Bleecker street.
**Irving**, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
**Jelliff**, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
**Johnson**, D.D. Rev. Samuel R., General Theological Seminary.
**Jones**, Rev. Lot, 77 Second avenue.
**Lamson**, Rev. William O., 161 West 22d street.
**Lawrence**, Rev. Francis E., 198 West Twentieth street.
**Leonard**, Rev. Alexander S., 7 Hubert street.
**Little**, Rev. Charles S., 86 East Seventeenth street.
**Ludlum**, Rev. William S., 299 Greenwich street.
**Mahan**, D.D., Rev. Milo, 240 West Twentieth street.
**McVickar**, D.D., Rev. John, 8 College Green.
**Millett**, Rev. James, 308 Broome street.
**Morris**, LL.D., Rev. William, 76 Varick street.
**Muhlenberg**, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
**Neville**, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
**Parker**, Rev. Benjamin C. C., 114 East Broadway.
**Peters**, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
**Pound**, Rev. Jesse, 83 Christopher street.
**Price**, D.D., Rev. Joseph H., 62 Second avenue.
**Richmond**, Rev. William, Bloomingdale.
**Seabury**, D.D., Rev. Samuel, 125 West Thirteenth street.
**Sleight**, Rev. George N., 42 Tenth-avenue, near 14th-street.
**Spencer**, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
**Sterling**, Rev. J. C., 23 Greenwich avenue.
**Taylor**, Rev. Fitch W., U.S.N., 118 Fifth avenue.
**Taylor**, D.D., Rev. Thomas House, next to Grace church.
**Towell**, Rev. Thomas, 48 East Twenty-fourth street.
**Tracey**, Rev. James C., Eighth-avenue, first house south of 49th-st.
**Travis**, Rev. Robert Jr., 106 Hammond street.
**Turner**, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
**Tuttle**, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
**Tyng**, D.D., Rev. Stephen H., 83 East Sixteenth street.
**Van Kleeck**, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
**Verren**, Rev. Antoine, 99 Franklin street.
**Walton**, D.D., Rev. William, 39 West Twenty-second street.
**Ward**, Rev. Henry D., 38 West Twenty-third street.
**Weaver**, Rev. Joshua, 57 West Seventeenth-street.
**Weston**, Rev. Sullivan H., 45 Murray street.
**Wilson**, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

### *BROOKLYN.*

**Allen**, Rev. Nathaniel G., 80 Woodhull street.
**Brown**, Rev. J. H. Hobart, 69 Orange street.
**Canfield**, Rev. Eli H., 4 Strong place
**Cutler**, D.D., Rev. Benjamin C., 1 Sands street.
**Diller**, Rev. Jacob W., Ryerson street, near Fulton avenue.
**Drowne**, Rev. T. Stafford, 56 Montague Place.
**Guion**, Rev. Thomas T., 59 Willoughby-street.
**Johnson**, Rev. Daniel V. M., 22 Joralemon street.
**Johnson**, Rev. Evan M., corner of Pearl and Johnson streets.
**Labagh**, Rev. Isaac P., Summit street, between Hicks and Henry sts.
**Lewis**, D.D., Rev. William H., next to Church of Holy Trinity.
**Morton**, Rev. James, 126 High street, cor. Bridge.
**Peck**, Rev. Francis, 147 Duffield street, near Fulton avenue.
**Platt**, Rev. G. L., 98 Carlton avenue.
**Remington**, Rev. E. Franklin, Verandah Place, third from Clinton-st.
**Sanford**, Rev. David P.
**Schroeder**, D.D., Rev. John F., } 493 Atlantic street.
**Schroeder**, Rev. John F. Jun., }
**Seymour**, Rev. W. Wood, 93 Columbia street.
**Shackelford**, Rev. John W., Kent avenue, above Myrtle.
**Stearns**, Rev. John, Hoyt, corner Bergen.
**Vinton**, D.D., Rev. Francis, corner of Garden and Joralemon streets.
**Walker**, Rev. Robert J., 50 Adelphi street.

### *WILLIAMSBURGH.*

**Davis**, Rev. Samuel C., 124 South Eighth street.
**Guion**, Rev. Alvah, 240 South First street.
**Haskins**, Rev. Samuel M., 1 St. Marks Place.
**Reynolds**, Rev. Charles, 85 South Ninth street.
**Roberts**, Rev. Henry F., 72 Union, head of South Second street.
**Sayres**, Rev. Samuel W., 99 South Fourth street.

### *NEW JERSEY*

Bowden, Rev. James J., Jersey City.
**Bruce**, Rev. Vandervoort, Park Place, Hoboken
**Camp**, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
**Gries**, Rev. William R., Bergen.
**Hanson**, Rev. John H., 21 Irving Place, Garden street, Hoboken.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
**Macurdy**, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

## ACKNOWLEDGMENTS.

The treasurer of the Associate Alumni acknowledges the receipt of the following contributions from members at and since the annual meeting:

Rev. A. Smedes, D.D., $10; Rev. A. C. Coxe, for memorial, $5; Rev. E. H. Smith, $3; Rev. Drs. Spencer and Hallam, $2 each; Rev. H. McPeters, '53 and '54, $2; Rev. Dr. Shelton, and Rev'ds J. Weaver, E. M. Peck, Alfred B. Beach, G. Graves, C. R. Duffie, J. W. Shackelford, R. Cox, C. S. Hedges, J. L. Clark, J. F. Cornell, C. H. Halsey, S. B. Hodges, A. V. Clarkson, G. K. Warner, M. Van Rensselaer, R. B. Croes, E. A. Hoffman, E. C. Babcock, A. B. Hart, and W. Walton, each $1. Total $45.

By a resolution passed at the last annual meeting, it was agreed to support a scholar in the Seminary at $150 per annum. It is obvious that a much more general contribution is requited to carry the project into effect. The bye-laws require $1 annually from each member. W. WALTON, Treas., 39 West 22nd street.

**New York Bible and Common Prayer Book Society.**—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Paul's, Wadding'on, Rev. L. A. Barrows, $3; Rt. Rev. B. T. Onderdonk, D.D., sub., $2; St. Mary's in the Highlands, Rev. R. Shaw, $7 83; St. Paul's Patchogue, Rev. C. H. Gardiner, $3.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

## Advertisements.

**MRS. E. SPAFARD'S** BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 140 Lawrence street, Brooklyn, will re-open on Friday, September 15th.

REFERENCES: The Rt. Rev. JONA. M. WAINWRIGHT, D.D., D C.L., New York; the Rt. Rev. W. H. DELANCEY, D.D., D.C.L., Western New York; the Rt. Rev. ALONZO POTTER, D.D., LL.D., Pennsylvania; the Rev. G. H. HOUGHTON, New York city; the Rev. ALFRED B. BEACH, New York city; the Rev. THOMAS T GUION, Brooklyn, L. I.; the Rev. F. T. TIFFANY, Kinderhook, N. Y.; the Rev. JOSEPH RANSOM, Oyster Bay, L. I.; the Rev. LEVI W. Norton, Jamestown, N. Y.; the Hon. SAMUEL NELSON, U. S. C.; Prof. G R. Perkins, LL.D., Utica, N. Y.
Sep2–4t

**GEORGETOWN FEMALE SEMINARY,** Georgetown, D. C; the Rev. WM. J. CLARK and Mrs. A. H. CLARK, Principals.—The duties of this Seminary will be resumed on Friday, September 1st.

The course of studies actually pursued in this Institution embraces a higher and more thorough range than that pursued in any other Female Seminary in the Union.

The location of the Seminary is remarkable for its salubrity. The buildings are large, the rooms capacious, and the grounds for recreation are very ample.

Terms for boarding pupils, $200 per session of ten months, payable on the 1st of September and 1st of February. This charge includes boarding, tuition in English and Mathematics; room rent, fuel, lights, and washing; Music, French, and Spanish. Drawing and Painting extra. sept2–9t

**MISS ADRAIN'S** BOARDING SCHOOL FOR YOUNG LADIES, at Jamaica, L. I., will be re-opened on Sept. 13th. sep2–8t$

**STATEMENT** OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK for the Quarter ending 31st July, 1854.

| | | |
|---|---|---|
| ASSETS on hand April 30th, per last report | | $2,596,309 88 |
| RECEIPTS DURING QUARTER. | | |
| Received for Premiums | $137,813 35 | |
| " Interest Annuities and Bills payable | 50,977 68 | 188,791 03 |
| | | $2,785,100 91 |
| DISBURSEMENTS DURING QUARTER. | | |
| Paid expenses, including rent, salaries, medical fees, commissions advertising, exchange, postage, state and city taxes, | $21,836 34 | |
| Paid claims by death and additions to same | 75,790 10 | |
| Paid surrendered policies and dividends, reduction of Premiums and annuities | 11,384 13 | |
| Paid bills payable and bond and mortgage | 56,750 00 | 165,754 57 |
| | | $2,619,246 34 |
| ASSETS. | | |
| Cash on hand in Bank and Trust Company | | $15,447 11 |
| Advanced on Policies | | 4,950 00 |
| Bonds and Mortgages | | 2,487,114 72 |
| Deferred Premium Account | | 25,592 25 |
| Deposited to meet taxes and Fire Insurance accounts | | 4,542 16 |
| Interest | | 32,140 37 |
| Due from agents | | 49,559 73 |
| | | $2,619,346 34 |
| Losses unpaid, $27,500. | | |
| Amount at risk, 1st May, 1854 | | $20,469,877 34 |
| " " 1st August, 1854 | | 21,109,427 34 |
| Increase for quarter in amount at risk | | $639,550 00 |
| Number of policies running 1st May, 1854 | 7,638 | |
| " " " 1st Aug., " | 7,834 | |
| Increase for quarter in policies | 196 | |

F. S. WINSTON, President.
C. GILL, Actuary. [sep2–4t] I. ABBATT, Sectary.

**FURS! FURS; FURS!**—Ladies who wish to buy Fancy Furs at the manufacturer, should go to A. MOORE, 204 Atlantic Street, near Court Street, where you can select from the largest and most varied assortment of capes, victorines, muffs and cuffs ever offered in Brooklyn, such as Stone Martin, Mountain Martin, Fitch, Mink, Chilchilla, Squirrel, French Sable, Ermine, etc., for Ladies and Misses wear; also Gentlemens' Gloves and collars, all of which are well worthy of inspection, and at twenty-five per cent. cheaper than in New York. Mr. M. takes this opportunity of returning his sincere thanks for the favors hitherto received, and hopes that by strict attention to manufacturing furs to order, he will continue to merit their patronage. Call and see.

N. B—The highest market price given for Mink, Opposum, and Striping Furs. Sep 2—3m

**PUDNEY & RUSSELL,** BOOK & JOB PRINTERS, would respectfully announce to their friends of the Church and the public generally, that they are prepared to execute all kinds of BOOK AND JOB PRINTING in a style and at a price not to be surpassed by any other office. All kinds of Job Work, such as Checks, Notes, Drafts, Bill Heads, Bills of Lading, Circulars, Cards, Handbills, Bills of Exchange, Notices of Protest, Deeds and Mortgages, Policies of Insurance, Druggists' Labels, &c, will receive their personal supervision.

Heads of Schools and Seminaries at a distance, who require reports and catalogues printed, will, by sending their copy and directions, have the same care and attention paid them, as if personally present.

Lectures and Sermons for clergymen got up in beautiful style, on type and paper made expressly for the purpose. Specimens sent to any address if required. au26–3m

**BURGESS' DAGUERREOTYPES, 293** Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.
☞ Entire satisfaction guaranteed, au19–3m

**CROTON MILLS,** 201 Cherry street, corner of Pike street, New York.

At this establishment is manufactured CROTON (Extra Genessee), SELF-RAISING, and GRAHAM Flour, Rye and Buckwheat Flour, White and Yellow Indian Meal, WHEATEN GRITS, HOMINY, MACARONI, VERMICELLI, and FARINA.

The above articles are *fresh* every day, and always made of the *best material* to be got in the market, and can be had of all respectable grocers in New York and neighbouring cities.

N. B. The proprietors would call special attention to their *Farina.* It is not only the *cheapest* but the *purest* and *most wholesome* article now before the public for table use as a *dessert*, and nothing to exceed it for INVALIDS and children—arrowroot not excepted, which costs from 6 to 7 times as much. au19–3m

**BLANK BOOKS AND STATIONERY.**—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
m11–1y JOSEPH CAHN, 58 Dey street, New York.

**REMOVAL.**—FINE CLOTHING!—HENRY L. FOSTER & CO. have removed their Merchant Tailor'ng and Clothing Establishment to No. **401** Broadway, corner of Walker street.
FURNISHING GOODS of the latest styles and best quality, Cloths, Cassimeres, and Vestings, Umbrellas, &c. je10–3m

**NEW HAT COMPANY.**—Wi h the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at! and take a hat. tf

**WHITE,** THE HATTER, **212** Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises. GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15–1y

**FRANK WILLS,** ARCHITECT, Member of the London and New York Ecclesiological Societies, Architect of Christ Church Cathedral, Fredericton, New Brunswick, author of Ancient English Ecclesiastical Architecture, adapted to the wants, &c, &c., has removed to 637 Broadway, N. Y., the building occupied by Messrs Stanford & Swords, the P. E. Sunday School Union, &c.
Mr. Wills has a vacancy for a pupil; he should be well educated, and have some knowledge of drawing. je10–3m

**CARRIAGES.—ISAAC MIX Jr.** has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4–1y

**CRIPPEN & KREPS,** Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1–1y

**PURE JUICE WINES,** FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15–1y GEO. E. MENDUM, 18 Wall street.

**G. A. HUNTER,** MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.
N. B Every article made to order, at the shortest notice, and in a superior manner.
GENTS' FURNISHING GOODS je3–1y

**DAGUERREOTYPE HATS!**—RAFFERTY & LEASK, THE CHATHAM STREET HATTERS, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. **57** Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8–6m

**W. H. FITZMAURICE, Veterinary Surgeon,** a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18–1y

**MANGLING.**—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP, 51 Beekman street,
m18–6m and No. 4 Liberty Place.

**TENT WINE** (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale o Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in case o two dozen each. GEO. SCRIVEN, Importer,
ap22–6m 93 Maiden Lane.

**HOUSE FURNISHING GOODS,** at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods
R. E. PETERSON, } 144 Bowery, N. Y.
mar18–1y W. T. PETERSON, }

**G. T. GREEN'S SHIRT ESTABLISHMENT,** No. 1 Astor House, New York.
Orders punctually filled. Programme, by which every gentleman can measure himself.
G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.
☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.
G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constan personal superintendence of the details of his business. ap8–1y

**MEN'S & BOYS' SPRING AND SUMMER CLOTHING.**—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11–1y BOUGHTON & KNAPP, 19 Courtlandt street.

**VANDEWATER & HEASLEY,** LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.
☞ All orders punctually attended to. au12–1y

**GILBERT HICKS, Engraver and Printer,** 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. apl–1y

**JAMES PESCOTT,** for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

**FR. FREY's Dyeing and Carpet Cleaning Establishment,** No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets, cleaned without unripping. Gentlemen's Garments dyed, cleaned and pressed in the neatest manner.
All orders will be punctually attended to. m18 6m

**STATEN ISLAND Fancy Dyeing Establishment.**—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11–1y BARRETT, NEPHEWS & CO.

**GREAT REDUCTION IN FRENCH MANTILLAS.**—GEO. BRODIE, **51** Canal street, is now receiving in store his first shipment of FRENCH and ENGLISH MANTLES for the Summer season, which, from the heavy reduction made on the raw material since he made his Spring purchases, he will be able to sell at from 20 to 30 per cent. under the rates lately current. This lot comprises the very latest novelties in style and shapes, and includes a handsome assortment of EMBROIDERIES, SILK APPLIQUE and CHANTILLY LACE mantles from $6 upwards. GEO. BRODIE,
my20–3m 51 Canal and 63 Lispenard streets, N. Y.

**SHOW CASES.**—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27–1y

**FALL AND WINTER FASHIONS.**—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.
Hats and Caps made to order.
Furs altered to any shape. au19–1y

**NEW PAPER HANGINGS, & Interior Decorations.**—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,
**A Retail Department,**
And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately PAPERED, or DECORATED IN FRESCO, MARBLE, or WOODS, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25–6m

**ORDERS addressed to JOHN McCOMB, Painter** sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18–6m

**WINDOW SHADE EMPORIUM.**—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Upholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houses at wholesale prices.
The public are invited to call and examine, and satisfy themselves before purchasing. apl–6m

**CLERICAL TAILOR.**—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year' longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut any robes, or fashionable citizens' garments of every descrrption. mar5–tf

**BISHOP'S ROBES.**—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street

**NOVELTY AND UTILITY!** The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.
TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*
He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
Harmonicons, Pianos, Graces,
Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools,
Book-cases, Bureaus, Guns,
Garden and House Utensils,
Weoly Dogs. Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

*Wax Dolls*, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over **500** VARIETIES of *Games, Dissections, Puzzles, Metamorphoses, &c.*, such as

German Tactics, Anagrams,
Magic Ring, Conundrums,
London cries, Regetta, &c., &c.
Lady of London, Jenny Lind,
Paul and Virginia, Ruth,
Bible History, Poor Richard,
Uncle Tom, United States, &c., &c.
National Costumes, &c., &c., &c

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.
N. B. *The Elastics, or Springs, are now warranted.*
TUTTLE most respectfully commends his large and varied stock to the friendly notice o the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.
N. B.—Visitors are always welcome, and goods shown cheerfully.
N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"
f11–1y TUTTLE'S EMPORIUM, 345 BROADWAY.

**THE OLD AND NEW CHURCH.—$1000** WILL BE paid to any person who will prove the following statements to be untrue. D'ORSAY'S WATERPROOF FRESCO. *Important to Builders.* Decoration of Churches, Halls, &c.
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have some thing durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
The following is one among a great number of certificates:

"Williamsburg, Feb. 8, 1854.

"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.
F. V. MORRELL, 12 Grand street, cor. North First.
J. S. BURR, 129 South Ninth street.
WILLIAM FERRIS, 373 Grand street.
SAMUEL GROVES, 12 South Ninth street.
"I concur in the above.—ELBERT S. PORTER, Pastor of the church."

All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.
The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19–1y

**INSULATED LIGHTNING CONDUCTORS,** for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

**SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander!** The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under WILDER'S and RICH'S Patents:
MESSRS. STEARNS & MARVIN, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.
ALEXANDER MONTGOMERY, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.
It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.
STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. je24–3m

**ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.**—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render th's quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.
1853 ............125,000 feet.
1854 ............105,400 feet.
Decrease 19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.
1853 ............108,400 feet.
1854 ............90,600 feet.
Decrease 17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*
Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4–8m

## PUBLICATIONS.

**STEPS TO THE ALTAR,** a manual of devotions for the Blessed Eucharist, by W E. Scudamore, M.A, rector of Ditchingham, &c.; a new edition, adapted to use in the United States of America. Price 25 cents, in muslin; paper covered, 15 cents.
"This edition of STEPS TO THE ALTAR,—at once the token and the means, if God permit, of Christian Communion in a far distant land,—is offered to the devout Churchmen of America with the full knowledge and sanction of the author. It will be found in accordance with the eleventh English edition, such alterations only having been introduced as were found necessary to make it correspond with the Book of Common Prayer according to the use of the Church in the United States" [*Preface.*]
IN PRESS.
An edition for parochial circulation at one dollar per dozen copies, in packages of not less than four dozen. Published by
sep2–2t PUDNEY & RUSSELL, No. 79 John street.

**SPIERS'S** NEW FRENCH PRONOUNCING DICTIONARY.—A Pronouncing School Dictionary of the French and English Languages abridged from the author's complete work. By A. Spiers, Ph. D. etc.
Revised, corrected, and enlarged, with the pronunciation affixed of every French word, and a Key to the pronunciation; together with the irregular tenses and persons of all the French verbs, arranged in their alphabetical place in the Dictionary, by J. L. Jewett, Editor of "Ollendorf's New Method," etc.
The original work of Spiers is rapidly superseding all others of its class in Europe; and in our own country has elicited the decided approbation of Irving, Prescott, Frelinghuysen, J. C. Spencer, Roemer of the Free Academy, and many other scholars of note. Its system of pronunciation is simple, and easy of attainment; in its "Key to the Pronunciation of French," there are many valuable practical remarks, particularly in relation to the Nasal Sounds, greatly simplified; the precise nature of the accented syllable in French, and the power of the unaccented *e*, both in prose and poetry. Another feature peculiar to this work, and which cannot fail to be highly appreciated by all beginners, and many advanced scholars, is the introduction in its alphabetical place of every irregular tense and person of all the irregular French verbs and irregular plurals of nouns. The superiority of this Dictionary, in the assistance it will afford the learner in *speaking* and *writing* French, is observable even by the most superficial examination.
The whole is comprised in a large duodecimo volume of about 750 pages; is printed from new and very clear type on superfine paper, and is substantially and elegantly bound. Price $1 25.
ALSO JUST PUBLISHED,
Roemer's French Idioms: A Dictionary of English and French Idioms, illustrating by phrases and examples the peculiarities of both languages, and designed as a supplement to the ordinary dictionaries now in use, by J. Roemer, Professor of the French Language and Literature in the New York Free Academy. 12mo. Price $1 25. Published by MASON BROTHERS,
Sep 2—1t No. 23 Park Row, New York.

**NEW MUSIC.**—"Vilikins and his Dinah." Ballad by Thomas Baker, 25cts. This ballad is of the chaste comic order, abounding in wit and good melody.
"Wake Up." Serenade by Geo. R. Poulton, 25cts. A Serenade, the proper execution of which would well repay one for broken slumbers.
"Evening Hymn." Quartette. Words from Moore, Music by G. R. Poulton, 25cts. The sentiment of this hymn is of the highest order, musical arrangement easy, and melody flowing.
HORACE WATERS, Publishers, 333 Broadway.
Music sent by mail post paid. General and select catalogues forwarded to any address free of charge.

**NEW TEXT BOOK OF HISTORY.**—Just published by IVISON & PHINNEY, New York—
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